The Churchman.

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The Churchman,

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Poetry.

For the Churchman.

THE VESPER HYMN.

Lucis Creator Optime.

Father of lights, to Thee we pray,
Creator of the beamy day,
Who, from the germ of new made light,
Didst form Thy heaven serenely bright.

The morning joined with evening's shade
By Thy command a day was made;
As gloomy night comes stealing on,
Receive our prayer, and hear our moan.

Let not a mind weighed down by sin,
Exile us from that gift of Thine;
Let us not lose the gift of Life,
In the dread hour of mortal strife.

The soul oppressed by earthly cares,
Immortal subjects scarcely dares,
Self-trammelled by the cords of sin,
How can it hope to "enter in."

Still may it beat the heavenly door,
The promised entry to implore;
At last, oh, grant it the reward
Pledged to it in Thy Holy Word!

Shield us from every fiery dart,
Grant us to purify the heart;
To purge away the stains of sin,
And keep our spirits pure within.

O, Holy Father, hear our prayer,
Coequal Son make us Thy care,
And Holy Ghost the Comforter.

R. A. B.

Theological Seminary, Advent, 1846.

NO INFALLIBLE JUDGE OF CONTROVERSIES.

The Papists(a) think that, in the Christian Church, there must always exist some external(b) judge, who is able to pronounce infallibly concerning all controversies of faith, and to whom all Christians may submit their belief without doubt or examination. But they expressly exclude God or the Holy Spirit, speaking in the Scriptures, from this judicial authority; and they maintain that it belongs to some human being, who is efficient by his presence among the faithful themselves in all ages, who sits in some visible (*external*, literally,) and known tribunal, and, lastly, who can, *viva voce*, clearly and publicly define and determine the matters in dispute. After laying down these positions, they are audacious enough to assert,(c) that their Roman pontiff, let him be who he may, is this very judge to whom this right of determination, and this privilege of infallibility, is annexed. But our doctrine is this: that to every particular church its own ministerial judges must be granted, whose business it is, *ex efficio*, to determine all disputes that may have arisen, and to define causes, belonging to the faith, according to the rules of the Divine word; but we do not attribute to these subordinate judges the divine privilege of infallibility, which is to be conceded only to Christ and to the inspired prophets and apostles. For ordinary pastors, whilst they adhere to the infallible rule, propound to the people of God doctrines which are both perfectly certain and cannot be erroneous; but when they recede from that rule, (which they can too frequently do,) both rush themselves into the abyss of errors, and drag others after them. But let us now concern ourselves with the Roman pontiff, to whom we will show that this privilege of infallible judgment does not belong.

For, first, he could not obtain this universal judicial authority over the whole church, and that too an altogether infallible judgment, except by the gift of God; but God has neither subjected all Christians to this Roman tribunal, nor annexed this privilege of infallibility to the Roman pontiffs. For, if God had desired that the church should have recourse to the oracle of Rome in doubtful controversies of the faith, he would doubtless have declared in the Holy Scriptures that such a judge had been appointed by him, he would have pointed out the Bishop of Rome by name to us, and, lastly, would have ordered us to acquiesce in his decision, as in a voice from heaven. For it is wholly incredible that God should have wished the faith of the whole church to be dependent on the responses of the Roman pontiff, and yet not have given Christians any notice about these pontiffs, their succession or their see, even so much as by a single word. Let, then, the Papists search the Scriptures, and thence bring even one single syllable, where Jesus Christ, St. Paul, or even St. Peter himself, has pointed out this Roman judge, and arbiter of controversies; and then we will at once acknowledge and reverence him as our only and infallible judge in matters of faith.

Besides, if, on account of the privilege annexed by divine power to the Roman chair, the bishops of that see were, so to speak, the perpetual dictators of the universal church, what reason can our adversaries assign why God himself should not now, as well as of old, designate this new apostle and supreme judge of the faith by his own immediate and extraordinary call? Is it right that a modern and equivocal race of clergy, of their own free will and inconsiderate presumption, should assign to the whole world a supreme and infallible judge, about whose decisions it is a sin even to hesitate? If they mean that their pontiff is endowed with an extraordinary, that is, an apostolical, privilege of freedom from error, and that too by the appointment of God, they ought to permit God himself to choose this judge after an extraordinary manner, and to set him over the church: for the Spirit bloweth where it listeth itself, and not where the cardinals of the Romish Church please.

It appears also, from the following argument, that the Roman pontiff is not constituted supreme and infallible judge of the whole church; namely, that he has not received all things which are necessary to exercise this infallibility of judgment. For, in order to perceive and find out truth, it is necessary that the mind should be sanctified, illuminated, humble, and studious of the divine law, for "*the natural man receiveth not the things of the Spirit of God;*"—1 Cor. ii. 14. (Eng. Transl.) And, "*God resisteth the proud, but giveth grace unto the humble.*"—James iv. 6.

But it is a matter fairly confessed by all, that some of the Roman pontiffs, after obtaining possession of the chair of St. Peter, remain natural (*animales*) men, blinded, impure, proud, and despisers of the word of God, to whom one might more justly affirm a spirit of *vanity* (*vertigo*) and *error* is annexed, than of *truth* and infallibility. But, because they pretend that such a judge is necessary, in order that the church in doubtful and controverted questions of faith should have something certain to rely upon, I will show, in the second place, that, if this judge be admitted, the Church of God loses all certainty of faith. And here I ask, first, what must be said in regard to those remote Christians whom neither papal decrees nor legates *a latere* have ever reached, and to whom perhaps the very name and fame of the Roman pontiff is entirely unknown. For(d) that there are Christians who neither have nor can have had any intercourse with the Roman pontiff, and who have never been acquainted with the canons established by him, is a plain matter of fact. If, then, the Roman pontiff be the only judge who directs infallibly the whole church in matters of faith, it is clear that nations, remotely placed, and inhabiting countries but little known, (incognitas,) can receive no advantage from this judge; and, therefore, that God has not sufficiently provided for their faith and salvation: a conclusion which is inconsistent with the providence of God. But, setting aside distant nations and the extremities of the globe, the very church within the limits of Europe, if we refer the supreme determination of the faith to the Pope, has often been without its infallible judge, or, at least, has not known who he was, nor where he was to be found. For Onuphrius(e) enumerates thirty schisms in this very Roman Church, of which one lasted fifty years. But during the whole of this interval the Roman Church was double; each pontiff had his own cardinals and supporters, set himself up as the successor of St. Peter, and at length the whole Church was plunged into so great uncertainty, that it was utterly unable to determine which of the two was the possessor of the chair of St. Peter.(f) Where, then, was that visible judge? where that sure tribunal? where that infallible settler of controversies? If God had appointed the certain determination of the faith to rest upon the Roman pontiff, he would have taken care, above all things, that the church should not be thus uncertain about this very Roman pontiff. But, even granting the pope to obtain his chair without a rival, yet there will be no certainty in our faith, if it depend on his infallibility. For the privilege of freedom from error, according to the doctrine of the Romanists, is only his, inasmuch as he is the legitimate successor of St. Peter. Therefore, the assertion, that this or that pope cannot err, presupposes the proof of this proposition,(g) *This pope is the legitimate successor of St. Peter.* But how slippery and frail a foundation is this! how unfit to form the foundation of the certainty of the Catholic faith! For, first, this very opinion, that the Roman pontiffs are the successors of St. Peter, is founded on the faith of *history*, and not on that of the *Scriptures.* Wherefore I assent to this succession; but by *the ordinary mode of acquiring belief in any matter of human knowledge*, (credulitate humana et acquisita, literally, by a *human* and *acquired* credence,) not with a *catholic and theological faith.* Moreover, granting even certain, as an article of catholic faith, that the popes are the successors of St. Peter in the see of Rome, yet it cannot be believed, even as a matter of *historical* faith, that this gift of infallible judgment, which was personal to St. Peter, is transmitted to his successors: for historians, who have mentioned many heretical popes, appeal against such a decision.

Lastly, let us assume that this privilege is annexed to the true and legitimate successors of St. Peter; yet since to the true succession a canonical election is required, which is free from every kind of compact, simony, and other arts, too familiar to the court of Rome, who can guarantee, who can believe, that any pontiff is elected without something to vitiate this succession (absque vitio)? But, if he is(h) raised to that see simoniacally, he receives not the spirit of Christ, but the *spirit of falsehood.* What a wretched mockery of certainty, therefore, must the faith of Christians have, which rests upon the good faith and integrity of the cardinals! For, if they are guilty of any corruption in electing a pope, they set over the Christian world, not an infallible judge of the faith, nor a true successor of St. Peter, but a robber, and a successor of Simon Magus. Away, therefore, with so uncertain a source for the certainty of others!

I will add now, in the third and last place, that this very Roman pontiff, whom they wish us to acknowledge as an infallible judge, was not acknowledged as such by the Papists themselves in old times, nor indeed is he as yet acknowledged by them. For the opinion of those who taught that a council is superior to the pope, has always maintained great reputation among the Romanists themselves; and the whole of this class have destroyed the primacy of the pope and his fictitious privilege of infallibility. Wherefore they thought that an appeal would be from the pope to a council, in matters of faith;(i) they expressly declared that the decisions of the pope did not oblige to believe; and lastly, they demonstrated, that the pope was a member of the church, who might err, and might be corrected, or even deposed by a council. It is, therefore, most worthy of observation, that this very citadel of the Roman faith was not first stormed and levelled with the ground by Luther and Calvin, but long ago, by most learned Romanists, and also by two most celebrated councils, those of Constance and Basle.

How miserable is it, then, in modern papists to endeavor to extort the certainty of their faith in controverted matters from one who their predecessors have not hesitated to affirm may be a member liable to mistake, erroneous, and even an heretic in the very chair itself! Let us add, that the whole of the schoolmen in theology (quod tota schola theologorum docet) teach,(i) that the church does not manifest the same faith in the successors of the apostles which she is wont to do in the prophets and apostles themselves. For we are not bound to give our faith to these successors, except in as far as they propound to us, what those (prophets and apostles) have left recorded in their writings. "*The authority of the popes,*" says Gerson,(j) "*is not the same as that of the apostles was; nor does any determination of a mere man* (puri hominis) *oblige his snbjects* (subditos) *to believe it as a verity of faith.*" Therefore the papal dacrees are received by the old Romanists themselves under this limitation,(k) "*If they are not against God, if they are not opposed to the Gospel:*" for in that case they profess that credit should rather be given to any unlearned man whatever, than to the pope. What need would there be for such exceptions, if the pope were permitted and enabled, from the assistance of the Holy Spirit, infallibly to determine all controversies of the faith? No one uses such a caution, when he speaks of the doctrine of St. Peter or St. Paul. If therefore the Pope had the same infallible assistance of the Holy Spirit in teaching or in determining, why should they not have thought that equal obedience should be manifested to his doctrine and determination? Perhaps the infallibility of the papal judgment was not very clear to the Romanists of ancient days; but the Jesuits, who are blessed with clearer eyes, are fully persuaded that the Roman pontiffs enjoy this privilege? Alas! the Jesuits themselves here vacillate, and in all their complicated discussions have exhibited the pope as an object rather of ridicule than as one on whom to rest our faith. Gregorius de Valentia(l) teaches, that the pope, as a private person, may err in clear matters, and wish to obtrude his error on the church; but in controverted matters, as a public person, that he cannot determine against the faith. How absurd and puerile is such a sentiment! For what the pope thinks, as a private person, he will bring forward when he enters on the public seat of judgment; and he who is liable to error in matters which are manifest and clearer than the sun, would be far more likely to be blind in obscure things, which have never before been elucidated. But an intimation, which we find in the same Gregorius, will prevent us from submitting our faith to this judge, for he (Gregory) informs us,(m) that the pope, if he falls even into secret heresy, loses his pontifical authority. If he falls from his papal authority, and is deposed in the sight of God, he loses the chair, (of authority,) if he had any such before, and also the infallible assistance of the Holy Spirit. Since, therefore, the faithful, who are unable to search the hearts of others, do not know for certain whether the pope cherishes some secret heresy within him, or not, it follows of necessity that they cannot know whether he has the infallible authority of determining in matterr of faith.

Nor has Bellarmine defended this privilege very strenuously; for he grants to us, that the pope, as pope, even with his assembly of counsellors, may err in questions of fact; and secondly, as a private doctor, that he may err in questions of faith. Lastly, he confesses that many Romanists maintain,(n) that the Roman pontiff, making a determination with any particular council, may err; nor does he himself dare to affirm that this proposition ought to be considered contradictory to the catholic faith. What then! shall I acknowledge him to be an infallible judge whom the catholic faith does not acknowledge to be free from the danger of error, not only when alone, but even when supported by a particular council? But at last they come down to this proposition, that the pope, supported by a general council, cannot err in defining doctrines of faith. The pope, then, will be an infallible judge, at least if the assistance of a general council be afforded to him. I shall not now discuss the authority of general councils; I will only say that this defence is quite at variance with the decisions of the Jesuits, (placitis,) and the opinion commonly entertained by ordinary papists: for ordinary papists (vulgus papistarum) believe that the pope, even by himself, can determine infallibly. And the Jesuits also are wont to derive this infallibility from the chair of St. Peter and the assistance of the Spirit. Does the pope, then, occupy the chair of St. Peter only at such times as a general council is convened? Is the infallible assistance of the Spirit wanting to the pope, if he be not surrounded by a certain number of bishops? What becomes of the arguments they have used, when they represented this their infallible judge to be constantly necessary to the church, and to be visible and accessible in the church at all times? For, if he is unable to proceed to the act of determining infallibly, except by the concurrence and assistance of a general council, such a judge is neither necessary in the church, nor perpetually in it. He is not necessary, because general councils themselves are not absolutely necessary. This (o) clearly follows from the circumstance that for the first three hundred years the church was without general councils, and yet it remained safe against heresies, persecutions, schisms, defects, and all the machinations of devils and men. If, therefore, the pontiff has not his infallible judgment except with a general council, it is certain that the church cannot be bound by any necessity to recur to such a judge. By the same argument it is shown, that this infallible tribunal which they assign to the Roman pontiff never was, is not, and never can be, so constant and perpetual in the church that the faithful can seek from it at all seasons certain and infallible determinations in doubtful causes relating to the faith. For general councils could not be convened for three centuries, by reason of the persecutions of the heathen; and under Christian emperors they were not held every year, and scarcely indeed every century. But, in our age, on account of the despotism of the pope, and the broils of Christian princes, there is very little or scarcely any hope of witnessing a general council. If, therefore, the pope does not enjoy his infallible judgment without the assistance of an œcumenical council, the infallible determination of the faith neither was for many ages, nor is now, residing in the papal chair,—nay, the church may last to the very end of the world without such a judge.—*Bishop Davenant.*

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a Greg. de Valent. Anal. Fidei, lib. 3 et lib. 8. cap. 6. Jesuitæ in Colloq. Ratisbon, sess. 9. p. 110.

b (i. e.) *Some judge known by external marks.* Translation.

c Gregor, de Valent. lib. 7.

d Gerson. Part 1 Serm. in die Ascensionis.

e In Chron.

f Gerson, Part 1, De signis ruinæ eccles.

g Gerson, Part 3, De vit. spir. lect. 2.

h Gratian, caus. 1, quæst 1.

i Gerson, Serm. coram Conc. Const.; et in tract. *An liceat a papa appellare.*

j Aquin quæst. disp. de fide artic. 10.

k Gerson, Part 3, De vit. spir. lect. 2, coroll. 7.

l Mirand. Theor. 16.

m Anal. lib. 8, cap. 3.

n Ibid. cap. 7.

o De Pont. Rom. lib. 2, cap. 2.

p De Concil. lib. 2, cap. 5.

q Bellarm. De Concil. lib. 1, cap. 10.

Communications.

For the Churchman.

THE NON-JURORS AND THE GREEK CHURCH.

Rev. and Dear Mr. Editor,—As the project of a union with the Greek Church has been seriously talked of in some quarters, and is supposed to be more easy and practicable than a re-union of the Western Church, on the ground of Scripture interpreted by antiquity, I venture as a matter of history to present your readers with the following account of some negociations for the purpose carried on in the last century. It is contained in the 8th chapter of Lathbury's History of the Non-Jurors; but as the Narrative is of considerable length, I shall only give an abridgment.

Arsenius, Metropolitan of Thebais in Egypt, was in London in 1716 soliciting assistance for his afflicted brethren in Alexandria; and Campbell, one of the Scotch Bishops, then resident in London, opened negotiations with him for a union with the Greek Church. At first all the Non-Jurors joined in the scheme, but after the dispute about the *usages*, Spinckes, Hawes, and Gandy declined to proceed with the business, which was carried on by Collier, Brett, and Griffin, with the Scotch Bishops Campbell and Gadderar. The account of the proceedings was drawn up by Brett, and preserved among the MSS. of the late Bishop Jolly; and a copy was obtained by Mr. Lathbury.

The following proposal for a Concordate was drawn up:

1. The Church of Jerusalem to be acknowledged as the Mother Church, and principal of ecclesiastical unity.

2. The Bishop of that Church to be allowed a principality of order.

3. The Churches of Antioch, Alexandria, and Constantinople to be recognized as to all their ancient canonical privileges, &c.

4. The Patriarch of Constantinople to be allowed an equality of honor with the Bishop of Rome, with the same powers and privileges.

5. The Catholic remnant of the British Churches acknowledging that they first received their Christianity from such as came forth from the Church of Jerusalem, before they were subject to the Bishop of Rome, and professing the Holy Catholic faith delivered by the Apostles, and explained in the Councils of Nice and Constantinople to be reciprocally acknowledged as part of the Catholic Church in communion with the apostles, the holy Fathers of those Councils, and their successors.

6. The said Catholic remnant to revive the ancient godly discipline which they have long wished for, and already begun to restore.

7. In order to a still nearer union, as near a conformity of public worship to be established, as the difference of national circumstances and the rites of particular Churches would admit.

8. The most ancient English Liturgy to be restored as more nearly approaching the manner of the Oriental Church, and if necessary to be rendered still more primitive.

9. The Homilies of St. Chrysostom and other approved Fathers of the Oriental Church, to be translated into English, and read in their assemblies.

10. In public worship when prayer is made for the Catholic Church, an express commemoration to be made of the Bishop of Jerusalem, and especially in the communion service prayers to be offered for him and the other Patriarchs and Bishops in communion with them, and for the deliverance and restoration of the whole Eastern Church.

11. The faithful remnant of the British Churches to be also prayed for at certain times by the Oriental Church.

12. Letters communicatory to be settled betwixt them; and the acts and deeds on each side mutually confirmed.

They also declared the following points, both wherein they [the non-juring Bishops] agreed, and wherein they could not come to a perfect agreement.

1. They agree in the 12 articles of the Creed delivered in the 1st and 2d General Councils, as sufficient for the faith, and agree not with the Latin Church, which has superadded thereto twelve other articles of faith.

2. They believe with the English Church that the Holy Ghost is consubstantial with the Father and the Son, and that the Father is the fountain whence the Holy Ghost proceedeth, and that it is sufficient for salvation to believe herein what Christ Himself hath taught.

3. They agree that the Holy Ghost is sent forth by the Son, from the Father, and when they say in any of their confessions that He is sent forth or proceedeth from the Son, they mean no more than has always been confessed by the English Church, i. e., from the Father by the Son.

4. They agree the Holy Ghost did truly speak by the apostles and prophets, and is the genuine author of all the Scriptures.

5. They agree that He assists the Church in judging rightly matters of faith, and that both general and particular orthodox councils, convened after the example of the first Council of Jerusalem, may reasonably expect that assistance in their resolutions.

6. They agree in the number and nature of His *Charismata.*

7. They agree there is no other foundation of the Church than Christ alone, and that the prophets and apostles may only be called so in a secondary sense.

8. They agree that Christ alone is the Head of the Church, and that the title ought to be assumed by no one, much less by any secular power; and that Bishops have under Him a vicarious headship as His proper representatives and vicegerents, being subject in spirituals to no temporal power upon earth; and they hope the Patriarchs of the Oriental Church, will be pleased by an express article to signify, that they own the independency of the Church in spirituals upon all lay powers, and consequently declare against all lay deprivations.

9. They agree that every Christian ought to be subject to the Church; and that the Church is by Christ instructed and authorized to examine the writings, and censure the person of her subjects or ministers, though never so great.

10. They agree that the Sacrament of the Body and Blood of Christ ought to be administered in both kinds, and that the Latin Church has transgressed the Institution of Christ, by restraining from the laity one kind.

11. They agree that Baptism and this are of general necessity to salvation for all the faithful; and that the other holy mysteries instituted by Christ, or appointed by His Apostles, which are not so generally necessary for all, ought to be received and celebrated with due reverence, according to Catholic and immemorial practice.

12. They agree there is no proper purgatorial fire in the future state for the purgation of souls, and consequently no redemption of souls out of the fire of purgatory by the suffrages of the living; that none do ascend immediately into the heaven of heavens, but remain until the resurrection in inferior mansions appropriated to them, waiting in hope for the revelation of that day, and joining in the prayers and praises of the militant Church upon earth, offered up in faith.

As to the points wherein they cannot, at present, perfectly agree, they declare—

1. They have a great reverence for the canons of ancient general councils, but allow them not the same authority as the sacred text, and think they may be dispensed with by the governors of the Church, where charity or necessity require.

2. They call the Mother of our Lord 'Blessed,' and magnify the grace of God, so highly exalted in her, but are afraid of giving the glory of God to a creature, or run into any extreme by blessing and magnifying her, and hence rather choose to bless God for the grace and honor conferred upon her, and for the benefits we receive by that means.

3. Though they believe that saints and angels have joy in the conversion of one sinner, and unite with us in our prayers and thanksgivings, when rightly offered to God in the communion of the Church, yet they are jealous of detracting from the mediation of Jesus Christ, and cannot use a direct invocation to any of them, the Virgin not excepted; while they desire to join with them in spirit, and to communicate with them in perfect charity.

4. Though they believe a perfect mystery in the Holy Eucharist, through the invocation of the Holy Spirit upon the elements, whereby the faithful do verily and indeed receive the Body and Blood of Christ, they believe it to be after a manner which flesh and blood cannot conceive; and seeing in Scripture or tradition no sufficient ground for determining it, are for leaving it indefinite and undetermined; so that every one may freely, according to Christ's institution, receive the same in faith, and worship Christ in spirit, as verily and indeed present, without being obliged to wosship the sacred symbols of His presence.

5. Though they honor the memory of all the faithful witnesses of Christ, and count it not unlawful in itself to assist the imagination by pictures of them and their sufferings, yet they fear giving offence to Jews and Mahometans, as well as to many well meaning Christians, and the ensnaring of the vulgar to symbolize with idolaters; and therefore propose that the 9th article of the 2d Council of Nice be so explained by the Patriarchs and Bishops of the Oriental Church as to have an inoffensive meaning and prevent scandal.

It was also proposed that if a Concordate should be established, then a church should be built in London to be under the jurisdiction of the Bishop of Alexandria, where the English service of the United British Catholics might be performed at certain times; and that if the Non-Jurors should be restored to their just rights, then Divine service should be performed on stated days according to the Greek rites, in St. Paul's Cathedral, by a Greek Bishop, or those deputed by him. Also that a common Liturgy should be compiled out of the ancient Greek Liturgies to be accepted by both Churches.

These documents were translated into Greek, and carried by Arsenius to Muscovy, to be communicated to the four Eastern Patriarchs. A letter was also sent to the Czar Peter, who heartily espoused the project.

An answer was received from Arsenius, dated August 16th, 1721, at St. Petersburgh, together with a long reply from the Patriarchs. In this they refuse to make the required concessions.

In answer to the first five propositions they say, that the order of the Patriarchal thrones settled by orthodox princes and by divine and holy synods must not be changed.

They use the following language respecting the Bishop of Rome:

> "Some time since, the Pope of Rome, being deceived by the malice of the devil, and falling into strange novel doctrines, revolted from the unity of the holy Church, and was cut off; and it is now like a shattered rag of a sail of the spiritual vessel of the Church, which formerly consisted, and was made up of five parts, four of which continue in the same state of unity and agreement; and by these we easily and calmly sail through the ocean of this life; and without difficulty pass over the waves of heresy, till we arrive within the haven of salvation. But he who is the fifth part, being separated from the entire sail, and remaining by himself in a small piece of the torn sheet, is unable to perform his voyage, and therefore we behold him at a distance tossed with constant waves and tempest till he return to our Catholic, Apostolic, Oriental, immaculate faith, and be reinstated in the sail whence he was broken off; for this will make him secure, and able to weather the spiritual storms and tempests that beset him. Thus therefore the holy Church of Christ with us subsists on four pillars, namely, the four Patriarchs, and continues firm and immovable. The first in order is the Patriarch of Constantinople. The second the Pope of Alexandria. The third of Antioch. The fourth of Jerusalem."

They grant that the British Churches may if they choose prefer and esteem the Apostolical Throne of Jerusalem above the rest, as the place where the light of salvation arose, and the preaching of the Gospel shone out into all the world, and our Lord suffered: only they must not despise the ancient order, nor accuse it of error, nor reject it. They also add—"that it is *necessary that he should either immediately, or by deputation, consecrate the British Bishops, by the grace of the Holy Spirit, no other Patriarch but that of Jerusalem during to ordain in Britain, or to enter upon his jurisdiction.*"

They profess their ignorance of the meaning of the 6th proposal, and object to it if intending to make the Patriarch of Jerusalem supreme above all.

They also treat the 7th as obscure, but say such things shall be settled.

To the 8th they say—"the Oriental Church acknowledges but one Liturgy, the same which was delivered down by the Apostles, but written by the first Bishop of Jerusalem, James the brother of God," afterwards abbreviated by S. Basil, and again epitomized by S. Chrysostom: that the British Church when united to them must use the same Liturgies—that of S. Basil on stated days, and daily that of S. Chrysostom; that they will examine the English Liturgy (1st of Edward 6th) of which they are suspicious, and if necessary correct it; but they ask, what occasion they have for any other Liturgy than that of St. Chrysostom, used in all the Churches of the orthodox Greeks, Russians, Iberians, and Arabians, and many other nations?

They approve of the 9th, 10th, and 11th proposals: with respect to the 12th, they promise to transmit their canonical decrees, and ask for the public and synodical decrees from Great Britain, that they may take them into consideration.

They then proceed to the points of agreement:

To the first four a general agreement is expressed: they wish it added in the fourth, "that the Holy Ghost spake by the Holy Synods and Divine Fathers, and then they will be in the right, and not far from the truth." To the rest of the propositions a general agreement is expressed, only they state their belief in 7 sacraments, though two only "exceed in necessity, and are such as no one can be saved without them." "*As for purgatorial fire, invented by the Papists to command the purse of the ignorant, we will by no means hear of it. For it is a fiction and a doting fable invented for lucre, and to deceive the simple, and in a word, has no existence but in the imagination. There is no appearance or mention of it in the Holy Scriptures or Fathers, whatsoever the authors or abettors of it may clamor to the contrary.*" They contend for prayers to saints departed.

As to the points of disagreement they remark they constitute the greatest difficulty, and attribute this to their being born and educated in the principles of the Lutheran-Calvinists!!! They answer the points in order.

To the 1st they say the proposition cannot be received, for they cannot allow the decrees of Synods to be despised.

To the 2d, respecting the Virgin Mary, they show that they do not give her *divine* honors.

To the 3d they say that the saints may be invocated and addressed as *helpers.*

The 4th, relative to the Eucharist, is termed *blasphemous*, and the Patriarchs express their belief in *Transubstantiation*, (so says Mr. Lathbury, but quere, whether in the *Romish sense.*)

To the 5th, they state that to honor the saints by pictures is an ancient piece of devotion which they daily practice, and argue at some length that the honor paid to them is only *relative.* They approve of the proposal respecting the Greek Church in London; and the performance of the Greek service in St. Paul's by the English Bishops. They recommend the translation of the Greek Liturgy for general use.

An inscription at the close states that these answers were the synodical judgment of the Eastern Church, drawn up after mature deliberation by the four Patriarchs, with the Metropolitan and holy clergy of the Great Church of Christ in Constantinople, in council assembled, A. D. 1718, April 12th.

Then follows a synodical answer to a question respecting the sentiments of the Greek Church, sent into Britain, A. D. 1672, to the same effect, signed by thirty-seven Patriarchs, Archbishops, and Bishops: then another synodical decree on the same points, dated 1691, and subscribed by several Patriarchs and Bishops.

The Non-Jurors returned an answer dated May 29, 1722.

They approve of the answers to the first five proposals, only they intimate that the British Bishops may remain *independent* of all the Patriarchs.

They explain that the 6th relates only to points of discipline.

They agree to the 7th, 9th, 10th, and 11th: and as to the 8th, say the Liturgy by which they officiate shall be translated and sent to the Greek Bishops.

With regard to the 12th, they say "we believe the prayers of the living, together with the Eucharistic Sacrifice, are serviceable to the dead, for the improvement of their happiness during the interval between death and the resurrection, but then we declare no further upon this article."

They observe in general as to the points of disagreement that none of the distinguishing principles of the Lutherans or Calvinists can be charged upon them.

They then take up the five points in order.

1st. They receive the faith as decreed in the first six General Councils, though they do not believe that the Fathers of those councils were assisted with an equal degree of inspiration with the Prophets, Evangelists, and Apostles: they do not desire to lie under any restraint imposed by the disciplinary of those councils. As to the 7th Council assembled at Nice, they cannot assent to the giving even the worship *Dulia* to angels or departed saints.

2d and 3d. They argue at length against this practice, showing that it is contrary to the Scriptures and teaching of the early Fathers, as St. Athanasius, S. Epiphanius, and St. Augustine. They show that the texts alleged in favor of applications to saints departed, are not sufficient. To give even an abstract of their arguments would swell this article to too great a length.

4th. They say that "such a corporal presence as the Patriarchs call *Transubstantiation* has no foundation in Scripture, and is by implication, and sometimes plainly denied by the most celebrated Fathers of the Primitive Church." They quote 1 Cor. xi. 28, St. Justin Martyr, St. Irenæus, St. Cyril, S. Chrysostom, and Theodoret of the Greek Church, and Tertullian, S. Augustine, and Pope Gelasius of the Latin. They "most willingly confess that there is a mystic virtue and supernatural force transfused upon the elements, by the Priest's pronouncing the words of consecration, and his prayer for the descent of the Holy Ghost."

5th. They reply, "as they cannot be convinced of any liberty for invocating the saints, and paying religious worship to them, they conceive the argument lies strongly against giving *relative* worship or *religious* respect to their images." They quote S. Epiphanius and the Council of Constantinople held under Constantine Copronymus. Also S. Austin, who, mentioning some superstitious Christians, says he "knew a great many who *worshipped pictures.*" They do not however object to the *use* of images in Churches, but the worship of them.

They ask therefore that the Oriental Patriarchs will *authentically declare them not obliged to the invocation of saints and angels, the worship of images, or the adoration of the host:* that these concessions being allowed, they hope may conciliate a union. They remind them that "Christianity is no *gradual religion*, but was *entire and perfect* when the Evangelists and Apostles were deceased; and therefore the earliest traditions are undoubtedly preferable, and the first guides the best." They ask them not to "determine by prepossessions, or the precedents of later times, but rather to be governed by the general usages and doctrines of the first four centuries, not excluding the fifth: that they will not think themselves unalterably bound by any solemn decision of the East in the 8th century, which was even then opposed by an equal authority in the West." They conclude with a devout prayer for Christian union.

A synod was assembled to take this answer into consideration, and a reply sent dated at Constantinople, September, 1723. They acknowledged the receipt of the Non-Jurors' answer, and say they have nothing in addition to what they had previously said: that the doctrines have been decided upon, and that "it is neither lawful to add any thing to them nor take any thing from them; and that those who are disposed to agree with us in the Divine doctrines of the orthodox faith, must necessarily follow and submit to what has been defined and determined by ancient Fathers and the holy Oecumenical Synods, from the time of the Apostles and *their holy successors, the Fathers of our Church, to this time. We say they must submit to them with sincerity and obedience, and without any scruple or dispute.*" They also forwarded "An Exposition of the orthodox Faith" agreed upon at the Synod of Jerusalem, 1672, and printed in 1675: an edition of the *Synodus Bethlehemitica*, to which the letter refers, was printed at Paris in 1676. "In this document (says Mr. L) the doctrine of *Transubstantiation* is strongly stated; and the statement respecting images is similar to that contained in the previous answer of the Patriarchs."

The Emperor had proposed that the Non-Jurors should send two delegates to Russia to confer personally with the authorities of the Greek Church; and they were taking measures for this purpose, when all proceedings were stopped by the news of his death. The Empress Catharine I, his successor, expressed herself favorable to the scheme, but the matter was finally dropped.

Several of the Non-Jurors had little expectation from this scheme. Lawrence warned Brett against it when first proposed; and Skinner, the historian of the Scoth Church, says no good end would have been answered, even in the event of success.

It has been stated with confidence, as I learn, that a re-union with the Greek Church is now practicable. If so, that Church must consent to abandon many of the positions taken by her authorities in the foregoing documents; and treat many points as matters of indifference, which are there declared to be imperatively binding. Some of the claims above set forth are well nigh as arrogant and unfounded as those of the Pope of Rome; while some of the doctrines of the E. Church as there stated, are as corrupt as those of the Roman, and equally opposed to Holy Scripture and the Early Fathers. The length of this article forbids any further remarks; I trust that your readers will find it interesting notwithstanding, and useful for future reference.

M. N.

For the Churchman.

INEFFECTIVE SACRAMENTS, ETC.

Mr. Editor,—The Scripture doctrine of the design and efficacy of the Sacraments and other ministrations of the Gospel, is doubted by some, and opposed by others, because of their so frequent practical failure, in the production of personal piety, and the consequent reasonableness of the hope of salvation in the cases of those concerned. Baptism, say the objectors, cannot be regeneration, nor the consecrated elements of the Eucharist the body and blood of Christ, in the case of all recipients, as the Church teaches according to the word of God, because practical evidence is wanting in many of them of the Christian life. On the same principle, obvious success of ministration is deemed by some an essential, and by others a sufficient, evidence of a valid ministerial commission, and of faithful ministerial labor.

A writer in the last (December 5) number of the Episcopal Recorder, has some good thoughts which appear to me to be well adapted to this subject. They are not exactly, to be sure, so used by him; but are introduced in a connection savoring rather too strongly of Pelagianism. Having spoken of the ministry as "divinely appointed conduits of grace to the people," he observes:

> "Our ministrations, no doubt, may often fail of the desired end, and so may seem less a reality than they are here represented. But is it not good seed, because falling by the way-side, it fails to germinate? Is not the sowing a reality, because the harvest is sometimes wanting? Shall we conclude that the electric fluid did not pass along its conductor, because the incapable block at the extremity remains unelectrified? Or that no light is shining upon the darkness, because the darkness refuses to comprehend it? Why then do we feel that our office and work are the less of God, because some refused to obey and live?"

Another correspondent in the same number of the Recorder, who is engaged in a series of communications going to show the inconsistency of the Protestant Churchman in pretending to be the advocate of Bishop Hobart's principles,* quotes with apparent approbation Bp. White's censure of Bishop Hickes's sentiment, "that ministers are mediators and intercessors for the people." For Christians to become intercessors at God's throne for each other, I presume will not be denied to be a sacred duty; and I hope there is not a Christian pastor who feels not that, with an especial reference to "the people" of his charge, it is his especial duty—one of the most delightful and important for which he is commissioned to the ministry of reconciliation. Mediator means much the same as intercessor. It signifies one who, in any way, acts *between* parties. The minister of Christ fills the office when he is the *medium* through which God's word becomes known to the people, and their prayers are offered to Him; and in a most hallowed and cheering sense, when his ministry is blessed to the sinner's conversion. This character of the priesthood is clearly recognized in the rubric in the Communion Office, which directs, "Then shall the Priest say, *in the name of all those who shall receive the Communion.*"

No one acquainted with the writings of Bp. Hickes, that able and bold Catholic opponent of Popery, will for a moment suspect him of unfaithfulness to the great evangelical doctrine, that though there be intercessors many, and mediators many, yet is there but ONE whose intercession and mediation has worth in itself, can, of its own sufficiency, have power with God, and is indispensably necessary to give acceptance and success to every other.

My principal object, however, in adverting to this point at this time, is to show that these two contributors to the Recorder are by no means in harmony. The very expressive and apt figure of the *conduit* in one is certainly at variance from the objection made, or at least sanctioned by the other, to the idea of human sacerdotal *mediation*.

VERE EVANGELICUS.

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* I am not sorry to see this. The unchristian and evasive course of the Protestant Churchman has greatly encouraged a flippancy in the use of the term *Bishop-Hobart Churchman*, which indicates either ignorance of his principles, or much insincerity and deception. I hope the writer in the Recorder will persevere, and thus compel the Editor of the Protestant Churchman, as an honest man, to read Bishop Hobart's writings, and then define his position. I wish I could, for the purpose of sending it to "Philo-Evangelicus," lay my hand on a tract which Bishop Hobart published in Pennsylvania, while on a visit there, during the discussions and agitations growing out of Bishop White's request for an assistant. It is entitled *High Churchmanship*, or something like that. Perhaps a copy may be found with some of the prominent clergy or laity of that period. It contains, if I recollect right, among other good things, a strong and just view of Bishop Seabury's claims upon the American Church. It might furnish material for "Philo-Evangelicus," be useful to the Recorder, and help the self-defining process of the modest claimant of *Hobart Churchmanship*, whose name presides over the Protestant Churchman.

For the Churchman.

Mr. Editor,—I read in one of our religious papers an extract "from Dr. Stone's Church Universal." Supposing it to be correctly extracted, I ask the privilege of making a remark or two upon it.

According to it, the Doctor says that our Church makes episcopal ordination necessary to the exercise of the ministry merely within "this Protestant Episcopal Church of ours," and not generally in "CHRIST'S Church," or "in THE CHURCH." The worthy divine does not seem to understand his Prayer Book. According to that, when a Presbyterian minister, who has received Presbyterian ordination, wishes to enter "the ministry of this Church, this Protestant Episcopal Church of ours," the Bishop is required to lay his hands upon his head and say, "Take thou authority to execute the office of a deacon"—that is, to baptize and preach—in other words to be a minister—"in the Church OF GOD"—not this Church, or our Church. When he desires a higher ministerial commission (but still falling far short of what a so called "presbytery" had before assumed to give him) the Bishop is required to lay his hands on him again and say, "Receive the Holy Ghost for the office and work of a Priest"—or, "Take thou authority to execute the office of a Priest"—that is, "to preach the word of God, and to minister the holy Sacraments,"—not in this Church, in our Church, but "in the Church OF GOD;" and this power, that is the power of the Christian ministry, is said to be *then* ("NOW") committed unto him.

Will Dr. Stone condescend to answer a question or two?

Does our Church allow that this Presbyterian clergyman was, as such, a minister of the Church of God?

Can she be screened from the charge, not only of the most high-handed bigotry, but also of wicked sacrilege and blasphemy, by pretending to make him *then* a minister of the Church of God, unless upon the principle that she denies his ever having been one before?

If not, Is not this a solemn declaration of her doctrine that episcopal ordination is essential to make one a minister of the Church of Christ?

Again. Dr. Stone says, "Our Church does not trace this *threefold* distribution of the ministry to Christ." Let us ask "our Church" herself. She says, "Almighty God, WHO BY THY HOLY SPIRIT has appointed *divers* orders of ministers in the Church."

Will Dr. Stone have the goodness to answer a question or two on this point also?

What does the Church mean by "divers orders?"

To Whom "does our Church trace" the "divers distribution of the ministry?"

I have only further to ask that the Doctor will endeavor to eschew the *non-natural* interpretation of the standards of the Church, into which they are apt to fall who aim at opening mysteries, or otherwise seeking novel developments instead of OLD TRUTHS.

For the Churchman.

NEW YORK, Dec. 12, 1846.

Mr. Editor,—To soften my grief, occasioned by the loss of a beloved child, a friend sent me the accompanying lines. I know not by whom they were written, but they bear unmistakable marks of true genius, and are the very eloquence of a chastened grief. By publishing them in "the Churchman" you will much oblige

A MOTHER.

A GRAVE AT GREENWOOD.

At Greenwood, where, through branches green,
The ocean's billowy breast is seen,
When dark the shades of evening grew,
And all around the green hill blew
Soft winds of autumn's tranquil hours,
Faint with the breath of dying flowers,
An infant's little grave was made,
In which, with bitt'rest burning tears,
And broken-hearted sighs, was laid
The blossom of our later years.
Sweet place and still it is, and meet
For the last rest of one so sweet,—
Bower'd round with trees whose ev'ry leaf
Is eloquent of tender grief,
And graced with flowers divinely fair,
Which gentle hands have planted there,
And nurtured with a sad delight,
Not less to hallow than adorn;
Sweet flowers! that bent in prayer all night,
Raise tearful eyes to heaven at morn!
Oh, loved and lost! there calmly sleep,
And never wake again to weep;
Safe in the cold earth's close embrace
Rest thou alone a little space,
And those thou loved'st most shall come,
And join thee in thy peaceful home.
Thy peaceful home, where ev'ry tear
And ev'ry care is all forgot;
Where envy, hatred, strife, and fear,
And sin, and sorrow enter not.
Though sweet thy undisturbed sleep,
A selfish sorrow bids us weep;
Still bleeds—though blessed now thou art—
Thy mother's and thy father's heart.
But though we think of thee as dead,
And mould'ring in thy earthly bed,
We know, thanks to benignant Heaven!
When death destroyed thy mortal charms,
That cherub wings to thee were given,
To bear thee to thy Saviour's arms.

For the Churchman.

BRIEF REMARKS

On "the Remonstrance of the Wardens and Vestrymen of St. Peter's Church, Ashtabula, Ohio."

Mr. Editor,—It was with feelings of unmingled regret that I read the extract in your paper from the Remonstrance above named.

Such a production opens a wide field of observation, which I must leave to other hands to dwell upon. What I have to say can be said in very few words. In my estimation, the extract is any thing but what it claims to be: it is a decided "Lecture," filled with keen strictures on their Bishop's general teaching and influence. They are evidently desirous of giving him sound instruction, which is very *becoming* on the part of Wardens and Vestrymen, who having progressed thus far, may at some future day, presume to instruct their Rector!

If such letters are to be published in our Church papers, then I say farewell peace,—farewell courtesy. Is it to be believed that they expected a reply to such a letter? Without hesitation, I question it very much; and at the same time, cheerfully leave it to the judgment of sound and prudent churchmen, to say whether they deserved the least notice.

You speak of it as a petition, in which they set forth "their grievances."

There may be petitions in it, but they are lost in the mass of irrelevant matter. I cannot believe that such a letter receives the countenance of the readers of your able paper.

Why could not these gentlemen wait until the time arrived for their "resorting to some other authority?" Why hurry their private troubles before the whole Church, and thus publicly arraign their Bishop in the most remarkable manner? Is their course orderly—is it such as the lovers of peace would have chosen—is it Christian? Their reference to Dr. Tyng is out of place, and grossly insulting, to say the least. A gentleman who but recently was a prominent candidate for the office of Bishop in the Diocese of Pennsylvania, is spoken of in language that is usually applied to vagabonds. If they hope to gratify those of us who differ widely from the Reverend Dr. alluded to, if they hope to do this by overshooting all the bounds of civility, they ought to be quickly undeceived.

Wellsborough, Penn. Dec. 5th, 1846.

As the vine striketh its roots deep into the soil prepared for it, and then diffuseth its numerous branches all around, covering the fertile hills, by the sides of which it is planted, or running up the lofty cedars, to the bodies of which it is joined; such was the growth and fruitfulness of the Israelitish church; but much greater was that of the Church Christian. Her roots were fast fixed in the hearts and affections of the faithful, and her boughs shot forth abundantly; they often felt the knife, but increased under it, both in number and vigour, till at length she overshadowed the Roman Empire with her branches, and replenished the earth with her fruit, grateful to God and man.—*Bishop Horne.*

The Churchman.

NEW YORK, SATURDAY, DEC. 19, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

REASONS *for acknowledging the authority of the* HOLY ROMAN SEE. *By* HENRY MAJOR, *late a clergyman of the Protestant Episcopal Church.* Philadelphia: Printed for the author. 1846.

The most that we know of Mr. Henry Major is that he was a Catholic Priest, and is a Romanist, and—an author. We should not mention this much—a man's position having no legitimate connexion with the weight of his arguments—had not the author himself called attention to it in his title page. Mr. Major's conscience, we are quite willing to believe, led him to Rome; but we are not bound, even in charity, to suppose that the same motive has led him to trumpet his transition, and his reasons for it, to the world. As one who has fallen from his Catholic profession, Mr. Major is entitled to our commiseration, whether he has become a Romanist or a Mormon; (a classification, by the by, which Mr. Newman's claim of *contemptibleness* for the criterion of true Christians, must render gratifying to the former;) but as an author who is ambitious to honor the *ism* to which he has been newly proselyted, and to draw others after him to its embrace, we are not aware that Mr. Major deserves any very tender consideration. His publication is at least gratuitous; and his assumption of the office of a guide and teacher of others at the very moment when he confesses that his whole past life has been (on the subject of which he writes) one of ignorance and delusion, relieves us of all apprehension of shocking his modesty and delicacy by an exposure of the fallacies by which he attempts to justify his late schismatical step, and to persuade himself and others that the cloud which he is now passionately caressing is a veritable Juno.

Mr. Major (preface, p. 7,) "conceives that he cannot better exhibit his undiminished affection [to those whom he has left] than by placing before them those reasons which should induce them to seek the bosom of their true Mother—the Catholic Church. The following work, therefore, is respectfully commended to their serious and impartial perusal, with the fervent prayer that they may be enabled both to know and to do the 'will of God.' Surely there are many urgent reasons which should induce Protestant Episcopalians to give the subject a thorough examination, whether they contemplate their own communion or the Catholic Church. More especially are they now called to do this from the numerous secessions from their ranks to the Catholic Church, which have recently occurred in England and this country, including a large body of clergymen, all of good standing, and some distinguished for their piety, talent, learning, and position."

The repetition (thrice in three short and almost consecutive sentences) of the solecism of Catholic Church for the Roman See, shows the author's desire of that practice which makes perfect in his new dialect. Whether a different phraseology would not have been more likely to conciliate those whom Mr. Major wishes to convince, is for him to consider. We are concerned only with the argument, which is good, though susceptible of a different application. For if the defection of a few clerical "stragglers" (whom Mr. Major, on Bishop McIlvaine's authority, computes at "nearly one hundred" in England) is a reason why Catholic Churchmen should re-examine the stale and oft refuted claim of the bishop of Rome to their allegiance, how does the rejection of the authority of the same Bishop by all the Churches of the East, and by numerous national Churches of the West, call upon Romanists themselves to examine the ground of an authority which has been found to be productive of the most intolerable oppressions in Church and State! Mr. Major seems to have forgotten the lesson of his boyhood that "not to know what happened before one was born is to be always a child."

Mr. Major opens his preface by informing us that he "was desirous to exhibit the proof by which, as he feels assured, each of the peculiar dogmas of the Catholic Church can be sustained." The *peculiar* dogmas of the Catholic Church are something like the *peculiar* principles of *all mankind*. The Catholic Church has no peculiar dogmas; it is the sect, the schism, the heresy which is distinguished by its peculiar dogmas; and thus the very and avowed design of the book proves the author to be but a pseudo-Catholic. With the least puncture of the bladder the wind escapes. Plainly Mr. Major's meaning is that he was desirous to exhibit his supposed proofs in favor of the peculiar dogmas of the Roman schism, or, if he dislike this term, of the Roman Church; and since this was his meaning, it had been safer for him to express it in plain honest English, and to leave the Roman stilts for those who have been longer used to them.

But finding that he could not exhibit the proof of all the peculiar dogmas of the Roman schism "within the compass of a volume of ordinary size," Mr. Major, as he proceeds to say, "determined to confine his remarks to one prominent point, which more or less involves all the rest, that is, *the authority of the Holy Roman See as the divinely ordained instrument of unity and government in the Church militant.*"

Certainly the question of the divine appointment of the Roman See as the centre of unity to the Catholic Church, is an important preliminary in reference to the main controversies which are pending between that see and the Catholic Church. But it is nothing more than a preliminary. If the point could be—as it most surely cannot be—clearly and solidly proved by the testimony of Scripture and tradition, it should predispose us to a more serious consideration of the Papal claims than they would otherwise require, but it would by no means oblige us to an unconditional submission to those claims. For even a divine appointment may be perverted from its end by the errors and crimes of those who administer it. Civil government is a divine appointment, though Romanists and Atheists maintain the contrary; and yet active obedience to it is not always a virtue. Episcopacy is a divine appointment, and yet particular bishops and particular churches may impose sinful terms of communion. Parental government is a divine institution, and yet there are limits to filial submission. In like manner, though it were proved that the Roman See were the divinely appointed centre of unity, it would by no means follow that communion with it is in all cases imperative or justifiable,—since it may impose sinful terms of communion. To establish this conclusion there must be connected with the divine appointment the gift of infallibility, which opens a new and more thorny subject, and one on which Romanists themselves are far from being united. Supposing Mr. Major to have proved—which is rather a violent supposition—that the Roman See is the divinely appointed centre of unity, he has done no more than pass the threshold of the controversy; for having proved this he must also prove that the Roman See has not violated, and does not violate, the conditions of its appointment; that it has not added, and does not persist in adding its "peculiar dogmas" to the Catholic Faith; that it has not upheld, and does not systematically uphold, errors of doctrine and corruption of manners which make communion with it, in its unreformed state, sinful: in which case IT becomes the author and abettor of the schisms which deform the Church.

But fruitless as Mr. Major's argument, even if successful, would really be, still the point which he has undertaken is a preliminary one which he is bound to establish. And he attempts to establish it, 1. by antecedent probability, and 2. by actual proof; agreeably to which design his book is divided into two chapters, the first of which has the running title of "Reasons in favor of a visible Head," and the second, "The Supremacy of St. Peter."

But before Mr. Major comes to the formal support of his thesis, a few preliminary remarks are devoted to the state of the question; from which he says "it is manifest that the *onus probandi* rests upon those who deny the doctrine, since it has confessedly pre-occupied the ground from time immemorial." This is loose thinking. During the last three hundred years the Roman supremacy has not pre-occupied the ground except in the minds of those who have opposed the Reformation of abuses in the Catholic Church. Has the Protestant, therefore, a right to plead "time immemorial," in favor of the denial of the doctrine? No; it will be answered, for before the Reformation it was not denied. But the Romanist's "time immemorial" is not 300 but 1200 years; for so Mr. Major: "It [the doctrine] is no more than has been held for at least 1200 years by a large majority of Christians:" (which, by the way, is a very questionable statement.) Has he then any more right to plead time immemorial for the assertion of the doctrine than the Protestant for its denial? No; for before the 1200 years began we have a tract of six centuries in which the doctrine was not held. It is futile to pretend to immemorial prescription in favor of an alleged Christian doctrine which only began to prevail about 600 years after CHRIST.

It is somewhat odd that those who hold a positive doctrine should attempt to throw the burthen of proving its negation on those who reject it. Most plainly the *onus probandi* lies on the affirmant of the doctrine; and when it is considered that the Papal supremacy has been the parent of the worst and most lasting schisms that have ever rent the Church, and of the most arrogant pretensions and intolerable oppressions that have ever afflicted the state, Mr. Major must be weak indeed not to see that the burthen of proof in this case presses on the Romanist with an overwhelming and inevitable force.

We propose at another time to take some notice of both branches of Mr. Major's argument. In concluding the present article we are reminded by the subject to acquit ourselves of an obligation to "Columba," who lately reviewed in our columns the publication of another deserter to the Romanist ranks. That we do not write in the same vein with "Columba," is no reason why we should not approve and admire the tone and temper of his articles. Nothing could be better fitted to meet the wants of those who are perplexed in their conscience on certain points of the Roman controversy, and we meant to say at the time what we say now, not only that we were gratified by his articles, but that we thought the strictures of "G. U." were uncalled for, and that we admitted them with great reluctance. But there is a much larger class of readers who consider the pretensions of Romanists as windy and worthless, and who care for no more than to see them, when obtruded upon us, unceremoniously exposed and rebuked. In consulting the wants and reasonable expectations of such readers we may admire without emulating the temper of "Columba." *Non omnes possumus omnia;* and we could therefore wish that our excellent friend "G. U." had made the same allowance for "Columba," which we desire "Columba," or rather the class of readers for which he more especially wrote, to make for us.

☞ We would respectfully call the attention of our readers, in this Diocese particularly, to the notice which appears in another column, by the Rev. William Morris, Special Agent of the Missionary Committee of the Diocese of New York. We trust his brief appeal for pecuniary aid will meet a liberal response.

☞ A number of Book Notices which have been prepared, have been unavoidably deferred until next week.

For the Churchman.

PHILADELPHIA, Dec. 10, 1846.

Rev. and Dear Sir,—Do me a favor. Please publish in the Churchman the following song—the production of an intimate friend of mine.

Yours, truly, W. H. O.

THE ROUGH WINDS WERE WARRING ON BROAD GALILEE.

From "Christian Songs."

BY REV. JAMES GILBORNE LYONS, LL.D.

The rough winds were warring on broad Galilee,
And the fathomless waters roll'd foaming and free,
The strong blasts of Hermon came down in their might,
And the palms of Manasseh were bow'd on their height;

But no refuge was near for the perishing bark,
When the breakers were loud, and the surges were dark;
The storm was about with its riot and din,
And the mourners of Judah sat weeping within.

Through the rack of the tempest, the mist of the wave,
A wakeful Preserver came hasting to save;
The turbulent waters rejoic'd as he trod,
And the lightnings rush'd thronging to welcome their God.

He spake, and the blue depth lay shining and still,
The voice of the cedars was hush'd on the hill;
The billow slept radiant with stars on the shore,
And the reveling thunders were dreadful no more

We give this week the conclusion of the interesting report of the Rev. E. M. P. Wells.

THE THIRD AND FINAL*

TRINITY HALL REPORT, 1846.

To the Subscribers to the City Episcopal Mission, and the Contributors for the relief of the Poor.

But to return to another part of this supposed reply of a modern Cain—Why should I be thus importuned about "the disgusting rascally poor?" I say, *supposed* reply. It is a *real* reply. In our selfishness we wrong the poor. I have heard (and sometimes I fear with mantling blood) the poor slandered, only because they were poor, or rather because they honestly *appeared* what they were, dressed like poor men, worked like poor men, and lived like poor men. While those who were far poorer, *momentarily*, because, besides owning nothing and doing nothing, they owed hundreds or thousands, and infinitely poorer morally, are saluted courteously, entertained hospitably, and visit elegantly, because they dress as if rich, are idle as if rich, and live as if rich. Yet "who maketh them to differ" from the honest poor? The tailor—the hatter—the shoemaker—the landlord—and the devil. Alas! none but the last named gets his pay. Will we then "despise the poor, because he is poor?" Since the time of Solomon, it has been true, that "the destruction of the poor is his poverty;" and that "the poor is hated even of his neighbor." But "the poor are dishonest—they deceive—there is no depending upon them—they drink—they are ungrateful!" Suppose this were admitted to be so. Would you thence infer that the rich were honest, true, faithful, temperate, grateful? Or is there an aristocracy in sin—a right of monopoly? Have the "upper classes" taken out the patent right to sin? Or is it more base to cheat in Broad Street, or Ann Street, or South Cove, than in State Street, or Court Street? Is it more sinful to cheat for a crust of bread—the necessaries of life—than to secure its luxuries, its splendors? Or is it worse to break a contract of hard servitude, than it is a contract for superfluous gain, if a "legal quibble," or "the glorious uncertainty of the law" enables one to do it *honorably?* As for the drinking, it is true, if the poor drink, it is known; they have no conveniences to do the thing decently, (a cosey little parlor, or a withdrawing room, with a cheerful fire and the curtains down, or a respectable club-room,) and they are soon in the gutter, the watch-house, or Police Court. But I believe, from careful observation, that drinking among the poor, has, for the three years past, diminished seventy-five per cent., and I as sincerely fear that it has, in the same time, increased fifty per cent. in the classes above them. And as for the gratitude of the poor—if ye *knew* more of them—really *knew* them—ye would often think better of them. Ye come to the threshold—God bless you for coming so far—look in—Ah! it looks so bad, smells so bad, perhaps you hug up your poor self for fear of contamination, put forth no hand of kindness, no word of sympathy, no look of pity; *perhaps* drop a cold dollar and then hurry away. And they have no gratitude! We see the good and not the evil of the (so called) upper classes, and see the evil and not the good of the (so called) lower classes. Wealth can and does cover many sins, and throws out into bold relief, the smallest virtues. But poverty exaggerates the sins of the poor; and their virtues are their *only hid treasures.* It is as often true in morals as it is in nature, that some of the most precious stones are not *in setting;* many more unpolished; and still many more covered with rubbish, but no less precious. No gratitude, you say. Whose fault? You would have them grateful for what you do not give. So they should be, and so they often would be, if you would let them. But "what hast *thou* that thou didst not receive?" And art thou willing to be judged for thy ingratitude to the Giver of thy goods by the strict rule by which thou judgest the poor? "Let him that is without sin (ingratitude) cast the first stone."

Often, too, we lead to and cultivate deception in the poor. We will not help them, unless they are abject, or of our religion. From what I have observed, I should think, and sometimes I have known, that poor people have lived in a most comfortless, dirty condition, because, if they were not "all tossed up," "or in a mess," "people would not help them." I have known some tidy people, who put the best and most decent appearance on every thing, yet were destitute of work, money, food, or fuel, who have been told, "I don't see but you are very comfortable," and left without aid; while their next neighbor, not as destitute, was aided, because there was dirt and a comfortless appearance. Many have denied their religion to me, and it was with difficulty I could make them own the truth, because they supposed that they should not be aided, if their religion was known.

It is true that impositions are practised. I have known a young woman, though I have rarely helped her, who has kept her bed for some two years, and who, I am told, says that she can live better, by keeping in bed, and have people bring her what she wants, than to be up and about! She even invites people to hold prayer meetings in her room, and in various ways keeps up appearances. But as she is a Yankee, it is not so bad! Another says, "don't tell Mr. Wells that I have had this money given me." But she was a good old Boston lady. Another, I knew go from a warm room of her neighbors, (for she really had no wood, and was sick,) and get into bed in a cold room (the mercury ten degrees below zero) because she saw me coming. It was my second visit. She, too, was a Yankee. And another Yankee was *so anxious* to get clothes, to send her children to Sunday School, (not ours) that people gave her new goods to make up, which she *sold* at *great profit!*

I have thus alluded to impositions, not because I complain of them; for I do not find more of them among the poor—the acknowledged poor—than I do among the "upper classes," *in the way of business, legally, honestly executed, among honorable men;* I have alluded to them to show that I am not blind to the faults of the poor, but that seeing those faults, I still think they have not more than their proportion, if they have that, and they should therefore have our good will instead of our disgust.

I would suggest a way to cure and a way to prevent these evils. To cure them:—In our intercourse with the poor, whether as servants or beneficiaries, we should treat them with that respect (not deference) to which they are entitled, as the sons of God as well as we, and take a kindly interest in their welfare: as if we felt for them, and took pleasure in their comfort. This is done, not in talking to them a great deal, but talking in a voice which softly touches the Æolian harp-strings of the soul, and vibrates there as the voice of a father, a mother, a brother, a sister, did once. Then you have awakened in them an interest for you. This is done, too, not by giving or doing great or extra things for them, but by doing what is needful and proper, and though it be somewhat sparingly done, yet if it be done with a look of love, and the manner of mercy, it will seem large and valuable, and taste sweetly. But do not do it with condescension, for condescension, as such—is most painful to receive. I know of persons who complain bitterly of their servants, and yet tell me how much they do for them, and what privileges they give them. They often do more than I should think judicious: yet their servants do not love them, and they wonder at it. Were they servants, for a while, to such masters and mistresses, they would learn the solution of the mystery; they would then feel that affection, good will, fidelity, &c., can be neither bought nor bribed, but only exchanged. Cold gifts and formal favors may gain eye service, lip service, hand service, foot service, but not *heart* service; and this is the only thing which we can really depend upon, and which it is far easier to gain of the poor than of the "upper classes." It is labor lost, to affect this interest, to try to appear kind. It is only offering a base counterfeit instead of virgin gold. The heart revolts at, and rejects it. Whatsoever else we cheat in, we cannot cheat in sympathy. There is a kind of sympathetic free masonry, a moral magnetism, that decides at once upon those who belong to the brotherhood; and this is as perfect in servants, and even children, as in grown persons: nay, more so; for grown persons are often mistaken in their reasoning on the subject. The intellect is often deceived, and the reason decides that these good words and kind looking acts prove good will; but if there is not good will, the heart detects it and throws off the pretence with disgust. Whereas the child declares, at once, in the honesty of a heart of nature—

> "I do not like thee, Dr. Fell;
> The reason why, I cannot tell;
> But this I know, and know full well,
> I do not like thee, Dr. Fell."

The way to cure these evils of imposition and deceitfulness, then, is to begin at home with ourselves. Learn to respect the poor, according to their condition, to treat them with the interest of good will, and be honest in the expression thereof. It is not necessary to try to *appear* kind, but to *be* kind, to feel so; and the poor will find it out.

But all may not be so situated, as to be able to be sufficiently influenced by this moral cure. I mention then, one mode to *prevent* impositions from being successful.

Our present mode of relieving the wants of the poor, opens a very tempting opportunity for the practice of deception. There are some fifty organised avenues through which relief to the poor flows; to some eight or ten of which any individual can have access, and some to many more. Between these several outlets of our City's benevolence, there is little or no communication; and a poor person may be tempted to apply to and receive from several. In most cases they do not get more than they actually need; but perhaps more than their share: and they often conceal from one what they get from another, which begets a consciousness of deception and guilt. Besides, some do get more than they need, and the straight-forward and simple-hearted ones suffer for the lack. What I would suggest is, that among the almoners to, and societies for the poor, there should be an absolute arrangement, by which each one should have appropriated to him a ward, or half ward, or other section of the City, according to the amount of poor people therein; and he, and no other of the almoners, should dispense aid to the poor of that section, except to such individuals as may belong to the Church or religious society of such almoners who may be aided by their particular religious instructor, he notifying the almoner of that section, that he will see to the wants of such. Such an arrangement, thoroughly carried out, would enable each almoner to know, intimately, the poor of his section, and to judge of their wants; and any applying to other sources for relief, could be sent back to the almoner of their own section.

Before closing my report, I wish to state one way, by which I may be enabled to afford very extensive relief, at a very comparative small expense; and I pray God, "in whose hand are all hearts," to incline some noble-hearted man to help me in this my ardent desire. I wish for a house, to make a home for the homeless, a shelter for the exposed, a resting-place for the wanderer, an infirmary for the sick, and a refuge (until a suitable place can be provided for them, and they become, by a kind watchfulness over them, sufficiently strong "to go alone") for those who wish to break off from sin, but cannot while they remain hourly exposed to temptation. I frequently am obliged to board a person out, or to give a few nights' lodging, or to purchase dinners for those who have not had a right warm and decent meal for weeks. If I had a house, where I could send the chilled and trembling, to warm their cold blood; give a fair meal of food to one whose heart sinks within him for want of something there to keep it up; give a warm bed to such as I pick up who have not where to lay their heads, and a quiet room and clean bed and decent nursing and tender care (such as may God grant to you and I when we are sick and dying) to "*somebody's child*," somebody's brother, nay, your and my brother. Oh! if I could do this, how rich, how happy should I be! Yes, and to relieve a class more important to be helped than all the others—those young men ("somebody's sons,") who have come to our City, have learned to sin, in various ways, and, "having spent all, begin to be in want." But, having given a loose rein to their passions, nay, *driven them*, those passions now *drag them* on, and they seem not, in many cases, to have power to resist, unaided. I would have a house to take to, and watch over such. I have had many such cases, as the writer of the following letter, received the past year, from a neighboring town.

REV. E. M. P. WELLS:—When I called upon you, in April last, I was *partially insane*, by the effects of inebriation. I had been but a few days out of the House of Correction, at South Boston, having no place to go to, no money, no friends, no recommendation: for what *drunkard* can expect any, that has just emerged from his incarceration? If I had had a situation, to have gone immediately to, I should not have been here. It was impossible for me to obtain one. I am satisfied that a man cannot be happy, unless he is industrious. I commenced drinking to drown my sorrows; and made myself more to be despised, than pitied. I felt sorrow that I did not call upon you, before I had taken the first glass! But I was ashamed to do it. I must apologize for my abrupt way in leaving the house, at which you so kindly boarded me. I shall ever feel under the greatest obligations to you, for your kindness towards me, from my youth up. I observed in the house at which you boarded me, Mr. ———, formerly clerk of the House of Correction. He knew me, I expect, and I was foolish enough, at that time, to think he would acquaint the others of my imprisonment at the House of Correction. I remained till after tea, without making myself known to him; and was foolish enough to leave and fare worse. I roamed about till June 19, when I was complained of, in ———, for an assault, while intoxicated, and sent here for a term of three months. My time expires the 19th of this month. All my unhappiness in this world has been caused by drunkenness. My only hope of living now, is to reform, and exert a good influence in the world. I never would wish to go out of this prison, if I thought I should disgrace myself, as I have, by getting drunk! God knows, if there is a being upon earth, that wishes to exert a good influence in this world, I am one! I am determined, hereafter, that my example shall be in favor of the Sabbath, Temperance, Industry, and Morality; then I am satisfied I shall never want for friends, and shall have the wise and good for companions. I would ask of you, one favor more,—if you will secure me a situation of some kind, that when my time expires, I can be employed about something. You may rest assured that I will not drink any thing that will intoxicate hereafter. I have suffered enough already. I wish you would write to me this week or next. Send, if you please, to the care of ———, the Master.

Yours, truly.

The above letter I did not receive, until the evening of the day on which he was released. The next day was Sunday. On Monday, I went to his prison, hoping to find he had remained over Sunday, and to take him *home* with me. He was gone. He had come into the city. A friend,—with an enemy's heart,—had given him *something to drink*, under the influence of which he had committed a fault for which he was at that very moment confined again in another House of Correction. Without help of some kind, the drunkard cannot reform. If left to himself, it is with him as says a beautiful writer, "I have known men, who have been gamblers, and those who have for a time lost themselves in sensual indulgence, return once, twice, to the ways of virtue and usefulness, like the dove to the ark, but the habit of the drunkard operates like a sentence of eternal banishment from all that is beautiful and useful. It is the third and last flight of the Patriarch's dove; and he who takes it, RETURNS NO MORE."

O! if some of the many of you who can, will give the rent of a house, $400, or even $300, for such a purpose, I will live there myself, and see to and take care of it. I will get furniture, fuel, and food; and I will show you how much good can be done by a little means; and I will pray God for His blessing on your soul and body daily.

In four respects, our mission has been highly favored this year, and all are the result of one man's doing. First,—A Church for the Worship of God, and the Ministration of His Sacraments to man; second,—Conveniences for and the observances of morning and evening public and private devotion; third,—an extensive room for the accommodation of our Sunday School; and fourth,—extensive and warm accommodations for furnishing work to destitute females.

First. On the fifth day of October, our new Church, St. Stephen's Chapel, was consecrated, and it affords us not only more ample and convenient accommodations, and the great comfort of airiness and retirement from noise and disturbance, but there is something in the architecture, finish, and furnishing of the Church, which are helps to our devotion. We enjoy this great gift of God, through the heart of man, very highly; and we pray that those who thus nobly give, to open Heaven to others, may find "an abundant entrance," thereto themselves. We, however, who had for three years, and some for five years, had our most sacred associations connected with "dear Trinity Hall," found, for the time, more sorrow than joy at leaving. Although our Church, in the gospel for the Sunday on which we left Trinity Hall, (the seventeenth after Trinity,) seemed to say to us, who had so long been taking the lowest room, friend, go up higher, yet it was to us as leaving our gate of heaven. And now, while we rejoice in our present blessings, we remember, with strong affections, the former times, when God's blessings made up for all outward deficiences.

Second. Our conveniences for and the observances of morning and evening public and private devotions. These were commenced on the day of the consecration. May they be continued, till our Master comes to judgment! This privilege is one of great importance in our parish. Not one of our several Churches in the City does so much need these advantages, as we do. Families like many of ours,—where sometimes there are more than one family in a room, or where there is but one family, there are often boarders,—find that the disinclination of a part prevents the others from family prayers. There are a still larger portion, who are deprived of the conveniences of private devotion, by the fact, that very many are so situated, that, by day and night, at work or at rest, they are never alone. Now the Church is open at sunrise and at sunset, for morning and evening prayer; and before and after each of these seasons, the Church furnishes quiet and protection for individual devotions. I am happy, on this subject, to have the very good authority of the Bishop of London, in his last charge, just received. In urging the importance of the Daily Service, he says, "in this respect, the Metropolis is worse off than it was above a hundred years ago. There were then seventy-two, now there are only sixteen churches and chapels open for Daily Service." He also suggests that "in populous parishes, the Church be opened early in the morning, for private prayer." Alas! that in the vast swelling and extending of that great city, the fountains for healing and cleansing,—the pools, the bathing places, for the soul, where it may be cleansed from earth and refreshed from heaven, should have been closed; that within a time in which the city has doubled, nay, even tripled, the open churches for prayer, the breathing places, the openings up into heaven, from that dark region, should have diminished five fold! Well might a popular writer say, that a place on the borders of Wales, which had, by the introduction of steam, been brought within eight hours of London, had been thereby removed more miles from the Kingdom of Heaven than Babbage could compute."

Our Church is thus open all day for the reception of strangers and others in trouble; and persons well brought up in religion, especially those from Europe, come with more freedom to a Church, than to a private dwelling. They view it as all should,—their Father's House,—a refuge place, where there is peace on earth and good will to men."

Third. An extensive room for the accommodation of our Sunday School. The large room under the whole body of the Church is used for this purpose.

I am happy to state, that our School is in a more flourishing condition, than at the time of my last Report. We are much indebted to the very devoted services of our Superintendent, J. Phillips Reynolds, who has been a teacher in our School for four years and a half. His devotedness, like that of several of the other teachers, is untiring. I can never sufficiently admire, and feel grateful to them for this patient continuance in well doing. The School now contains ninety scholars, divided into sixteen classes. We suffer for lack of teachers. We especially need two for boys' classes.

Fourth. A warm and extensive accommodation for furnishing work to destitute females. I have received the permission of the benevolent giver of the Church, to use the Sunday School room during the week for that purpose. There are many of those, who cannot get work in the Winter, who are also destitute of fuel and comfortable room. Here, a large, airy, comfortable, well-warmed room, is open for them; and if I am successful in getting sewing for them, as I hope to be, it will be a happy place. Can any one furnish me with work?

And now, in conclusion, I wish to express my pleasure, that, from my experience of three years, one evil that I was taught to expect, has not occurred. I was told, when I began this work, that by my constantly seeing so much of the poor, and the scenes of want, wrong, and suffering, I should become hardened to them, and my feelings on this subject would be blunted. I then said, if I found it so, I should resign my place, for two reasons,—I would not lose those feelings,—and if I had them but so superficially, as thus to lose them, I was not fit for the work: for no man could be fit for it, without them. I believe I never, at observing the wretchedness and wrong and want and woe of my brothers, could, with more earnestness than now, pray THY KINGDOM COME! There can be no necessity for our better feelings becoming either blunted or depraved, by the discharge of any duty. If to save ourselves pain, we argue against our emotions of compassion, and resist them, then it is self that hardens the heart as usual. Destroy the supremacy of self, and the world is regenerated,—the millennium is begun.

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* As most of the past year has been spent at Trinity Hall, I give this Report the title of its two predecessors. If there are subsequent ones, they will receive a different title.

"O LORD! who hast taught us, in thy Holy Word, that all our doings, without Charity, are nothing worth, send thy Holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all virtue; without which, whosoever liveth is counted dead before THEE. Grant this, for thine only SON JESUS CHRIST'S sake. Amen."

With great respect and devotedness,

I am, your servant to the poor, for Christ's sake,

E. M. P. WELLS.

Boston, Eve of Advent, 1846.

Domestic Intelligence.

NEW YORK.—*Consecration.*—Sunday, the 13th inst., Bishop Ives consecrated the Church of the Holy Communion in this city. A large congregation filled the church, having been attracted not only by the beauty of the day, which was cold and clear, but by the interest which attaches to a church originating in such a way, and to be maintained in such a spirit as animates the parties who have control of this beautiful building. After a voluntary on the organ, the procession of clergy habited in surplices entered the west door and proceeded up the nave, reciting alternately with the Bishop the 24th Psalm. The Bishop with one or two of the priests in attendance then took his seat within the rails, the remaining priests sitting without, on either side. The Rev. Dr. Muhlenbergh, Pastor of the Church, requested its consecration, reading the instrument of donation, signed by Mrs. Rogers and witnessed by Rev. Messrs. Houghton and Mahan. This document stated the origin of the church in a bequest of the late John Rogers, Esq., and made it over in trust to certain trustees for the worship of Almighty GOD, according to the forms and belief of the Protestant Episcopal Church, the minister to be a presbyter in the same church, and the sittings to be for ever entirely unappropriated, and free to all comers. The Bishop then said the appointed consecratory prayers and read the sentence of consecration in his own name. The regular service then proceeded.

Morning Prayer to the end of the Psalms for a Consecration was said by the Rev. Mr. Eigenbrodt, Rector of All Saints', the Rev. Dr. Ogilby of the General Seminary reading the Lessons. The remainder of the Morning Prayer was said by the Rev. Lawson Carter. Dr. Muhlenbergh gave out the 21st Psalm of the selection, and while it was singing the clergy entered the chancel-rails. The Rev. Dr. Lyell, Rector of Christ Church, began the Ante-communion, and continued it through the Commandments, the Bishop saying the Collects, and the Rev. Dr. Turner of the Seminary reading the Epistle and Gospel. The 79th Psalm of the selection having been sung, the Bishop ascended the pulpit, and preached from St. John ix. 31, vindicating at some length the right of the Church to witness to the true meaning of Holy Scripture. The offertory was said, and a collection made. Notice was given of service to be held in the church daily, at 8 A. M., and 4 P. M. The prayer for the Church Militant, and the exhortations to the communicants followed, after the latter of which the non-communicants retired, and the Bishop completed the celebration of the Eucharist, with which the ceremony was perfected. Among the clergy present besides those mentioned above, were Messrs. Walton, J. C. Brown, Diller, Houghton, and Mahan.

In the afternoon of the same day after Evening Prayer a Sermon was preached by the Rev. Mr. Vinton of Brooklyn.

The musical part of the services, performed by men and boys, was listened to with delight, and not only so, but united in by the congregation, which its simplicity enabled them to do freely.

Ordination.—The next day, Monday, the 14th, in the same church, the Rev. Mr. C. Mahan was admitted to the Priesthood. The Ordination Service began at 11 o'clock, with the 84th Psalm, (chanted,) followed by a Sermon (Morning Prayer had been previously said at the usual time, 8 o'clock) by the Rev. Mr. Parks, assistant in Trinity parish, from Numbers xxii. 38. The Te Deum followed, performed by the choir. The candidate was presented by Dr. Muhlenbergh. Dr. Wainwright of Trinity Church, said the Litany. Bishop Ives celebrated the Eucharist, after ordaining the candidate, Mr. Diller of Brooklyn reading the Epistle. There were also present, the Rev. Dr. Berrian and the Rev. Messrs. Howland, E. M. Johnson, Mead, R. Cox, Nichols, Walton, Duffie, and Houghton, besides others.

WESTERN NEW YORK.—*Episcopal Visitation.*—On the 26th of November, Thanksgiving Day, the Bishop visited St. Paul's Church, Lewiston, and preached in the afternoon. Prayers were read by the Rev. Mr. Treadway, the minister of the parish, who also read the confirmation preface; the Bishop confirmed *two* persons.

On the 27th, services were held in the Methodist Chapel, at Niagara Falls; the Rev. Mr. Treadway read Prayers and administered the sacrament of baptism; the Bishop preached and confirmed *two* persons, (one in private.)

Sunday, the 29th, the Bishop spent in Buffalo. In the morning he preached and confirmed *seven* in St. Paul's Church; Prayers and the confirmation preface were read by the Rector, the Rev. Dr. Shelton. A collection was made for Diocesan Missions, and the Bishop made a brief address to the congregation in their behalf.

In the afternoon, the Bishop officiated in Trinity Church; Prayers were read by the Rev. Dr. Shelton; the confirmation preface was read by the Rev. Mr. Ingersoll; the Bishop preached and confirmed *eleven* persons; the Rev. Mr. Schuyler also was present.

In the evening, at the services held for St. John's Church, in the room occupied by that congregation, the Rev. Mr. Ingersoll read Prayers, and the Rector, the Rev. Mr. Schuyler, read the confirmation preface; the Bishop preached and confirmed *seven* persons; the Rev. Dr. Shelton also was present.

These services complete the Bishop's visitation of the Diocese. Since the first of January last, he has officiated in one hundred and thirty-six places in this Diocese besides his visitation to the other Diocese, and traveled, in the discharge of his duties more than six thousand miles, ordained 8 priests and 14 Deacons, consecrated five churches, laid 3 corner-stones, and confirmed, in all, 833 persons, and preached on one hundred and eighty-six occasions.—*Gospel Messenger.*

Consecration.—On Tuesday, December 1st, Christ Church, Pittsford, Monroe county, was consecrated to the service of Almighty God by Bishop De Lancey. The following clergy were present—the Rev. Mr. Lockwood, the minister of the parish, the Rev. Dr. Van Ingen, the Rev. Mr. Pitkin, and the Rev. Mr. Bruce, of Rochester, and the Rev. Mr. Platt of Lockport.

The request to consecrate the church was handed to the Bishop by S. Parker, Esq., the Warden, and read by the Rev. Mr. Bruce, and the sentence of consecration by the Rev. Mr. Lockwood. Morning Prayer was read by the Rev. Dr Van Ingen, and the Lessons by the Rev. Mr. Pitkin; the sermon was preached by the Bishop, who also confirmed *three* persons, the confirmation preface being read by the Rev. Mr. Lockwood. Great credit is due to this infant congregation for thus providing themselves with a neat and convenient house of worship, in a way that will not embarrass them with debt.—*Ib.*

VIRGINIA.—*Episcopal Acts.*—On Tuesday, November 22, Bishop Johns consecrated Calvary Church, at Dinwiddie Court House. The sentence of consecration was read by the Rev. C. H. Gibson, through whose occasional services the congregation at that place has been formed, and by whose efforts the building has been erected. Prayers were read by the Rev. Messrs. Weed and Bannister;—sermon by the Bishop. In the afternoon the rite of confirmation was administered to an aged and venerable person who had long waited for the opportunity of thus renewing his baptismal vows.

On Sunday, December 6th, in St. James's Church, Richmond, Bishop Johns admitted the Rev. James D. McCabe to the order of Priesthood. Morning service was read by the Rev. W. Duvall. The candidate was presented by the Rev. Dr. Empie, who, with the Rev. Mr. Duvall, united in the imposition of hands;—sermon by the Bishop.—*Southern Churchman.*

Bishop Meade, on the 29th of November concluded his visitation of Jefferson and Berkley counties, by services at Bunker's Hill. During this visitation he confirmed 16 persons and consecrated one church. This church is on Back Creek: it was built of logs, and cost about $500. The Rev. Messrs. Andrew, Brown, Chisholm, Jones, Rooker, and Wilmer were in company with the Bishop.

OHIO.—*Diocesan Statistics.*—Bishop McIlvaine's Address to the late Convention reports the parishes visited during the year to be 48; persons confirmed in 28 parishes, 175; ordinations, 2 deacons; churches consecrated 4; candidates for orders 18; baptisms in 57 parishes (infants 362, adults 44, uncertain 21,) 427; communicants in 53 parishes, (new 341, lost 273), 3159; marriages 128; burials 175; Sunday schools in 23 parishes—teachers 271, scholars 1597. The whole number of parishes in union with the Convention 81; of clergy canonically resident 64, of whom 35 attended the Convention. Delegates to General Convention—Rev. J. T. Brooke, D.D., J. B. Britton, E. Burr, and W. A. Smallwood; Messrs. Bond, Noble, Reeves, and Thrall. Standing Committee—Rev. J. Muenscher, M. T. C. Wing, and S. A. Bronson; Messrs. Delano, Stamp, and Thrall. The next Convention will be held at Zanesville, September, 1847.—(From the Journal of the 29th Convention, August 6th–8th, 1846.)

MARYLAND.—*Episcopal Visitation.*—On the twenty-first Sunday after Trinity, in St. George's Church, Spesutiæ, Hartford county, the Bishop said morning prayer, preached, and confirmed *one* person. At night, in St John's Church, Havre de Grace, the Bishop said evening prayer and preached. On the former occasion the Rev S W Crampton, Rector of the parish, and on the latter, the Rev T J Wyatt, Rector of the parish, and the Rev Mr Crampton, were present. The congregations were very small, owing to the severity of the storm.

On Monday, November 2d, at night, the Bishop said evening prayer, and preached in Trinity Church, Elkton. The Rev R L Goldsborough, Rector of the congregation, was present.

On the twenty-second Sunday after Trinity, the Bishop and the Rev J Martin, Rector of the parish, were in attendance at the parish church of St John's parish, Broad Creek, Prince George's county; but the inclemency of the weather and height of the streams, hindered the assemblage of a congregation.

Monday, November 9th, at St Barnabas's Church, St John's parish, Prince George's county, the Rev William Pinkney said morning prayer, the Bishop preached, and admitted to the holy order of Deacons John Gaulter Downing. The candidate was presented by the Rev John Martin, Rector of the parish. The holy communion was administered by the Bishop, assisted in the distribution of the cup by the Rev Mr Pinkney.

Tuesday, November 10th, at St Matthew's Church, Prince George's county, the Rev J Martin said morning prayer. The Bishop preached and administered the Lord's Supper, assisted by the Rev Mr Martin. The Rev Wm Pinkney, Rector of the parish, was present.

At night, in St Luke's Church, Bladensburg, the Bishop said evening prayer and preached to a congregation exclusively of colored persons. The Rev Wm Pinkney, the Rector, was present. The church was well filled, by an orderly and attentive congregation.

Wednesday, November 11th, after Morning Prayer by the Rev Mr Pinkney, the Bishop read the Ante-communion, preached, and administered the Lord's Supper, in the parish church of Holy Trinity Parish, Prince George's county. The Rev H S Keppler, the Rector, assisted in the communion. The Rev Messrs Aisquith and Mackenheimer were present.

On Thursday, the 12th, in St Barnabas's Church, Queen Ann Parish, the Rev Mr Sweet, Rector of St Paul's Parish, Prince George's county, said morning prayer. The Bishop read the Ante-communion and preached the Convocation sermon. The holy communion was then celebrated by the Bishop, assisted in the delivery of the cup by the Rev Mr Sweet. The Rev G L Mackenheimer, Rector of the parish, the Rev H S Keppler, Rector of Holy Trinity Parish, the Rev William Pinkney, Rector of St Matthew's Parish, and the Rev Cleland R Nelson, Rector of Trinity Church, Upper Marlborough, were present, as members of the Convocation. After the services, a meeting of the Convocation was holden in the Parsonage. In the afternoon, in the same church, the Bishop said evening prayer, and the Rev Mr Keppler preached. The Rev Messrs Mackenheimer, Pinkney and Sweet were present.

On Friday, an adjourned meeting of the Convocation was holden before the morning services. At the usual hour, in St. Barnabas's Church, the Bishop said morning prayer, and the Rev Mr Pinkney preached. The Rev Messrs Keppler, Mackenheimer and Sweet were present. After services, an adjourned meeting of the Convocation was holden. The next meeting was fixed for Upper Marlborough, on Thursday, the 17th of February, 1847; the Rev Mr Mackenheimer, President of the Convocation, to preach the sermon.

Saturday, November 14th, in St. James's Parish Church, Anne Arundel county, the Rev Joshua Morsell, the Rector, said morning prayer. The Bishop read the Ante-communion, preached and confirmed *three* persons. The absence of the altar furniture hindered the celebration of the holy eucharist.

On the twenty-third Sunday after Trinity, at All Saints' Parish Church, Calvert county, the Bishop said morning prayer, preached, and administered the Lord's Supper. The Rector, the Rev Henry Williams, was present. A heavy rain and very bad roads caused the congregation in attendance to be very small.

Monday, November 16th, in St Paul's Parish Church, Prince Frederick, Calvert county, the Rev Mr Williams said morning prayer, the Rev John P Bausman reading the lessons. The Bishop read the Ante-communion, preached and administered the Lord's Supper, assisted by the Rev Robert Prout, the Rector of the parish, in the delivery of the cup. The Church was not consecrated, the arrangements for the payment for it being yet incomplete.

Tuesday, the 17th, in Christ Church, Christ Church Parish, Calvert county, the Rev Mr Williams said morning prayer, assisted by the Rev Mr Prout in the lessons. The Bishop read the Ante-communion, preached and administered the Lord's Supper, assisted by the Rev Mr Prout. The Rev Mr Bausman, the Rector of the parish, was present.

November 18th in the chapel of Christ Church parish, Calvert county, after morning prayer by Mr Williams, the Bishop preached, celebrated the Eucharist, and confirmed 1 person. November 19th, in St Andrew's parish church, St Mary's county, Mr. Williams said morning prayer, and Mr Chew read the Lessons. The Bishop preached, confirmed 2 persons, and celebrated the Eucharist, the Rector, W P C Johnson, assisting. November 20th, Mr Kerr said morning prayer, and Mr Chew read the Lessons. The holy Eucharist was celebrated by the Bishop, who also preached a sermon for the Convocation of Calvert and St Mary's counties, and confirmed 3. Evening Prayer was said by the Bishop, and a sermon preached by Mr Williams. November 21st, in Trinity Church, William and Mary parish, St Mary's county, morning prayer was said by Mr Johnson, and the Eucharist celebrated by the Bishop. The Bishop also preached and confirmed 1 person. November 22d, (Sunday) in William and Mary parish church, St Mary's county, the Bishop said morning prayer, baptized 6 infants, preached, confirmed 5 persons and celebrated the Eucharist. November 23d, in Christ Church, Chaptico, King and Queen parish, St Mary's county, the Rector, J H Chew said morning prayer, and the Bishop preached, confirmed 8 persons and celebrated the Eucharist. Present, Messrs Abercrombie, Johnson and Kerr. A sick man was confirmed in private in the afternoon. November 24th, in William and Mary parish church, Charles county, morning prayer was said by Mr Chew, the Lessons were read by Mr Johnson, and a sermon was preached, 1 person confirmed, and the Eucharist celebrated by the Bishop. November 25th, morning prayer was said by the Bishop in Trinity parish church, Charles county, Messrs Abercrombie, Chew, Johnson, and Todd being present. November 26th, (Thanksgiving Day) the Bishop preached and celebrated the Eucharist in St Paul's, Port Tobacco parish. Mr Johnson said morning prayer. Two were confirmed.—*Church Times.*

VIRGINIA.—*Ordination.*—October 11th, in the Monumental Church, Richmond, the Rev William Duval was admitted to the order of Priests, by Bishop Johns. Morning prayer was read by the Rev G Woodbridge, who, with the Rev Dr Empie, by whom the candidate was presented, united with the Bishop in the imposition of hands. Sermon by the Bishop.

Consecration.—On Thursday, October 22, Bishop Johns consecrated St Thomas's Church, Abingdon, Washington county. The sentence of consecration was read by the Rev J D McCabe. Morning prayer by the Rev G Wilmer. Sermon by the Bishop.

Confirmation by Bishop Johns.—October 18th. At Wytheville, a missionary station recently occupied, one person.—*Ib.*

NEW HAMPSHIRE.—*Episcopal Visitation.*—September 15th, in St. Peter's, Drewsville, Bishop Chase preached twice and confirmed 1 person. Present, Rev. Messrs. Clap, D.D, Hubbard, Manser, (of Vermont) and Sprague, the Rector. October 5th, in St. Andrew's, Hopkinton, the Rector, Mr. Blaisdale, said Evening Prayer, and the Bishop preached and addressed the children after the Rector had catechized them. October 6th, in St Paul's, Concord, Evening Prayer was said by Mr. Brewer, and a sermon preached by the Bishop. In the evening, service was performed by the Rector, and the Bishop preached and confirmed 3. October 7th, in St Michael's, Manchester, Mr Moore, the Rector, said the Daily office in the afternoon and evening, the Bishop preaching, and at the evening service confirming 1 person. October 8th and 9th, the Bishop preached in St Thomas's, Dover, at night, the Rev G C V Eastman, and Mr. Horton, the Rector, conducting the services. October 9th, in the afternoon he preached at Christ Church, Salmon Falls. October 11th, (Sunday) in St John's, Portsmouth, he said morning and evening prayer, and preached twice, Dr. Burroughs saying the ante-communion. November 1st, (All Saints' Day) in Grace Church, Plainfield, the Rev. Mr. Wright conducted the services, and the Bishop preached three times and confirmed 1 person. The next day a meeting of the neighboring clergy was held. The Rev. T. G. Hubbard said Evening Prayer, and H. S. Smith preached. A candidate for the Priesthood was examined, and at night the Rev. Dr. Clap of Vermont preached. November 3d, Morning Prayer was said by Dr. Clap, Mr. Hubbard reading the Lessons. The Bishop preached and admitted to the Priesthood, the Rev D. G. Wright, Dr. Clap and Messrs. Smith and Sprague joining in the imposition of hands.

PENNSYLVANIA.—*New Church.*—The corner-stone of a new church to be dedicated in honor of St Paul was laid at Minersville, Schuylkill county, on the 21st of October. Mr Cooley of Pottsville said Evening Prayer, and Dr. Bull preached a sermon, after which the procession was formed, and having reached the ground the stone was laid by Dr Bull. Dr Morgan made an address, and Mr Drake gave the benediction. The Rev Marmaduke Hirst is the missionary at this station. The estimated cost of the church is $2,000.

Confirmation.—At Pottstown, in Christ Church, on the occasion of its consecration, (November 24th,) 5 persons.

THE TOWN CLOCK, BUNGAY.—In the course of the last week, the dial of the clock in the tower of St. Mary's Church was taken down, with the intention of replacing it with another of a similar description, but on removing it, it was found to have been placed over a small handsome window, having a rose centre of twelve compartments, by some supposed to have once been the dial plate; but however this may be, there appears to be a general wish that this ornament should not be again concealed, but that the dial should either be placed between this window and the bell-chamber, or that the window should be made to form the centre piece of the new dial; by many, a wish has been expressed that we should have an illuminated one, and we believe that the necessary funds would be forthcoming if a subscription were opened for this purpose.

Foreign Intelligence.

"PALACE ARMAGH, Oct. 16.

"Reverend Sir,—In consequence of the great distress which prevails so generally among the poorer classes, by reason of the destructive blight of the crop on which they principally depend for subsistence, a wish has been expressed by many members of the Church that a special day should be set apart on which Public Prayers should be offered up in acknowledgment of the Divine Hand which has sent this calamity. I therefore request that you will celebrate Divine service in your Church on Friday, the 30th of October, in the manner following:—

"After using the accustomed and prescribed form of morning prayer, together with the special form set forth by the authority of the Lord-Lieutenant in Council for the present time, to be read before the Litany, you are to read the prayers in the Commination service, from the beginning of the 51st Psalm to the end of that service. I recommend that a sermon be preached suitable to the occasion; and, if there be singing in the Church, that the penitential psalms be selected.

"I enclose a notice, which it is my wish that you should read after the Niceno Creed, on Sunday, the 35th of October.

"I remain, Rev. Sir, your faithful servant,

JOHN G. ARMAGH."

"The Incumbent of ——.

"Notice of Divine Service on Friday, the 30th of October, 1846, to be read on Sunday the 25th, after the Nicene Creed; with an Exhortation for the people to attend, in token of their humiliation under the chastening hand of Almighty God.

"You are requested to take notice, that by direction of the Lord Primate, there will be divine service in this church, and in all the churches of the diocese of Armagh, on Friday next, the 30th inst. And I am desired to exhort you, dearly beloved, to assemble and meet together on that day, that we may make our common-supplications to our Heavenly Father, as a public acknowledgment, in this time of dearth and scarcity, that we despise not the chastisement which He has laid upon us, in withholding the wanted provision on which the poor of this country principally depend for their subsistence. We are taught in His Holy Word (Psalm cvii. 34,) that it is 'for the wickedness of them that dwell therein' that 'he maketh a fruitful land barren.' Our transgressions have kindled the anger of the Lord against us, and have drawn down his displeasure. It is our duty, therefore, to 'humble ourselves under the mighty hand of God' (Peter iv. 6;) to 'confess our manifold sins and wickedness, with a penitent, humble heart;' to beseech Him that He would not 'remember our offences, nor the offences of our forefathers, neither take vengeance of our sins;' but that He would 'graciously look upon our afflictions,' 'pitifully behold our sorrows,' 'mercifully forgive our sins,' and 'favorably hear our prayers;' that he would 'make speed to save us,' and 'make haste to help us.' And while I exhort all of you, my dear brethren, to join together in these 'our common supplications,' I am especially to encourage the poor and needy to draw near the throne of grace, and call upon God in the time of their trouble, who hath promised to hear their cry and to help them. Let them 'come into his courts,' and pour out their hearts before Him, and 'make known their requests unto God,' that he may 'grant them patience under their sufferings, and a happy issue out of all their afflictions.'

"And such as are possessed of wealth and abundance, I exhort, not only to pray for those who are in distress, but to relieve them to the utmost of their power; to 'open their hands wide unto their brethren' (Deut. xv. 8); to 'deal their bread to the hungry, and when they see the naked to cover them' (Is. lviii. 7); that 'the blessing of them that were ready to perish may come upon them' (Job xxix. 13.)

"And, that I may be 'pure from the blood of all men,' (Acts xx. 26,) it is also incumbent on me to warn those who are still impenitent and hardened in heart, that they continue not to sin with a high hand. Let the calamity with which we are now visited lead them to repent, and to remember (as admonished by the Church in her Commination Service,) how dreadful is the judgment hanging over our heads, and always ready to fall upon us. It is a fearful thing to fall into the hands of the living God. For lo, the Lord is come out of His place to visit the wickedness of such as dwell upon the earth. But who may abide the day of His coming? Who shall be able to stand when He appeareth? His fan is in His hand, and He will purge His floor, and gather His wheat into the barn; but He will burn the chaff with unquenchable fire. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is time of the justice. Therefore, brethren, take we heed betime, while the day of salvation cometh; for the night cometh, when none can work. Let us not abuse the goodness of God, which calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. For, though our sins be as red as scarlet, they shall be made as white as snow; and, though they be like purple, yet they shall be made white as wool. 'Turn ye,' saith the Lord, 'from all your wickedness, and your sins shall not be your destruction.' Although we have sinned, yet have we an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us, therefore, return unto Him, who is the merciful receiver of all true penitent sinners; assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come unto Him with faithful repentance; if we submit ourselves unto Him, and from henceforth walk in His ways; if we will take His easy yoke and light burden upon us, to follow Him in lowliness, patience, and charity, and be ordered by the goverance of His Holy Spirit, seeking always His glory, and serving Him duly in our vocation with thanksgiving.' This, if we do, Christ will not only deliver us from the 'bitter pains of eternal death,' but will cause 'our light affliction, which is but for a moment,' to 'work for us a far more exceeding and eternal weight of glory' in His everlasting kingdom, unto which He vouchsafed to bring us all, for His infinite mercy. Amen."

ETON COLLEGE, Friday, Nov. 6.—It has been predicted of every Montem (which occurs on Whit-Tuesday every third year) that it would probably be the last. At the triennial celebration of this festival, which will occur in May, 1847, this prediction seems likely to be verified. It appears that the Rev. Frances Hodgson, the Provost; Dr. Hawtrey, the Head Master; together with the Rev. Mr. Okes, the lower master, and the great body of assistants, are of opinion that the time has arrived for this custom to be abolished. One could hardly help regretting the abolition of so very picturesque a ceremony, but still the alteration of circumstances may render such a step expedient. The great facilities afforded by railways for conveying vast multitudes of people to Eton and Salt-hill, render it hazardous to encourage the assemblage of such a mixed crowd as is now certain to be collected at the Montem: and, however graceful and elegant the spectacle was, it must be admitted that the great care bestowed about Greek and Albanian dresses (which, of course occupied a great deal of thought for some considerable time) was not a very legitimate object of study to occupy the minds of the scholars. Graver matters are now required; and boys, who formerly went to a public school with no great wish for learning, are now sent with very different views. In fact, the Eton authorities appear to feel that the celebration of Montem creates a most inexpedient interruption to the studies of the pupils; and, however the loss of the amusement may be lamented by many, the decision which the Provost and authorities of the College have come to may be considered to have been founded npon a proper regard for the high character of this ancient seat of learning.—*Times.*

Clerical Changes.

The Rev. Timothy F. Wardwell has become an assistant minister of St. Paul's Church, Syracuse.

The Rev. William White Bronson has resigned Grace Church, Long-Hill, and Christ Church, Trumbull, Ct.

The Rev. Willard Presbury has accepted a call to the Church of the Epiphany. Address, after Christmas, Port Gibson, Mississippi.

The Rev. J. Claxton, from the Principalship of Charlotte Hall Academy, to the parishes of All Faith and St. Andrew's, St. Mary's county, Md., in which he has been appointed a missionary.

The Rev. Samuel G. Callahan, to be Principal of Charlotte Hall Academy, Md.

The Rev. Thomas James Wyatt, to the Rectorship of Great Choptank Parish, Dorchester county, Md.

The Rev. George H. Norton, jr., to Hamilton Parish, at Warranton, Fauquier county, Va.

Married.

On Thursday morning, December 10th, at St. John's Church, Brooklyn, by Rev. E. M. Johnson, ISAAC W. OSBORN, of Sag Harbor, to MARIA, daughter of MOTT BEDELL, Esq.

Died.

At Flatbush, L. I., on the 3d of December, ELIZABETH widow of the late CHARLES LUDLOW, in the 84th year of her age.

Notices.

To the Members and Friends of the Protestant Episcopal Church in the City of New York:

Having successfully established the Church of the Crucifixion, and left it in charge of a most efficient Pastor—inspired by the solemn fact that there are not churches in our Metropolis to accommodate the third part of its increasing population—allow an humble Presbyter, under a deep sense of responsibility to God, to appeal affectionately to you to sustain him in an enterprise which we all acknowledge to be promotive of the highest interests of our Zion.

There are several parts of our city that might be named where Free Episcopal Churches could be most advantageously established in convenient rooms, that could be hired at economical rates—the collection at whose services would nearly, if not quite defray the rents, and probably the expense of the choirs thereof; and clergymen could be procured at moderate incomes to forward the spiritual success of the same whenever organized; and if a vigorous general committee could be appointed to raise funds to promote the measure; congregations might be simultaneously raised that would prove nurseries for future church edifices to be erected—the poor and numerous unlocated families could be supplied immediately with the means of grace by Pastors appointed purposely to gather them within the gospel fold; and even if church edifices were not erected, the moral stigma would be in a great degree effaced, that a very large portion of our fellow-citizens are spiritually unprovided for; and the mournful spectacle would no longer be presented of nothing being done or about being done for the tens of thousands entirely neglected around us. In the name of God and His Church then, let this pious work be immediately commenced.

Auxiliary to this proposed undertaking, I intend, by the grace of God, if sustained, to establish another Episcopal Free Church, under the title of the Holy Martyrs, whose services will be held for the present, from Sunday next, in the Military Hall, Bowery, opposite Spring street, to be located hereafter, between St. Stephen's and St. Mark's churches. It is my determination, with this view, to discover, if possible, every unlocated family and individual in that district, and induce them to prepare for the kingdom of heaven, through the means appointed in the visible Church, and by distributing religious tracts, with the Bible and books of Christian instruction, to arouse a fervent spirit of inquiry upon the value of the soul, the Church, eternity and heaven.

As it would be impossible to be supported in this undertaking by the families or the individuals that might be gathered for the present, within the Church, or even by the Vestry that will be organised, whose duties will be mainly confined to the regulations of its own parochial affairs; I would earnestly solicit contributions from you all, according to your several ability, as rector of the Parish, either to enable me to bestow in charities to the necessitous, who may be thus gathered within it, or else to promote the cause of the ministry with which I am invested.

I would desire to be understood, however, at this peculiar crisis, as not laboring for any party whatever—for neither a *High* nor for a *Low* Church cause, as they are called; but solely for Jesus Christ, the Great Head of the Church, and for the promotion of that common Communion, of which we are all the baptised and professing members and friends. I pray that you would all recognise me only as a Christian minister of one common Apostolical and Evangelical household, attached to you all equally by the bonds of one mutual and indissoluble brotherhood; and if demanded respecting my peculiar views in carrying out the glorious object I here earnestly propose, my sole answer to you all, emphatically is:—"One Lord, one Faith, one Baptism to one God and Father of all." "I determine to know nothing among you but Jesus Christ and Him crucified." Shielded by this Catholic faith and inflexible purpose, may I be allowed to receive a portion of your temporal aid with a more liberal protection of your Godly counsel, influence and prayer.

JOHN GRIGG, Minister of the

Church of the Holy Martyrs,

177 Prince street.

New York, Dec. 15th, 1846.

CHURCH OF THE CIRCUMCISION,

This Church, formerly the Church of the Redemption, in 6th street, between 2d and 3d Avenues, is now opened as a Free Mission Chapel, under the care of Rev. I. P. Labagh, with a view of preaching the Gospel to the Jews, and such others as may feel disposed to attend.—Hours of Service 10 1-2 A. M., 3 P. M.

The services of any persons, male or female, who would be willing to aid in gathering a Sunday school will be gladly accepted.

☞ The corner-stone of the Church of the Nativity, (the sittings of which are to be perpetually free,) will be laid by the Rt. Rev. L. S. Ives, Bishop of North Carolina, on Christmas Day, about 4 o'clock, P. M., in Avenue C., between 5th and 6th streets.

The clergy, the wardens and vestrymen of the different Churches and Churchmen generally are requested to meet at the Chapel in Avenue D., near 4th street, at 3 o'clock, and join in procession immediately after the usual service.

BENJAMIN TANNER,
JAMES DE VOE,
S. O. KELLOGG,
P. M. SWAINE,
} Committee.

December 19th, 1846.

DIOCESAN MISSIONS.

The Special Agent of the Missionary Committee of the Diocese of New York begs leave to lay before the members of the Church the state of the treasury, trusting that the appeal will not be in vain.

The amount due to Missionaries on the 1st of January, 1847, - - - - - -	$1000 00
Amount at present in the treasury, - - -	232 00
Leaving to be made up, - - - - - - -	$767 95

Charge them who are rich in this world that be ready to give and glad to distribute.

Contributions may be left with C. N. S. Rowland, Esq., 55 Water street, T. C. Butler, Esq., 20 John street, or with

WILLIAM MORRIS,

Special Agent of the Missionary Committee

of the Diocese of New York, 76 Varick street.

New York, Dec. 19th, 1846.

Anglo-American Free Church of Saint George the Martyr, No. 410 Broadway.—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M. 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector

☞ The sermon on Sunday evening next, Dec. 20th, will be by the Rev. S. J. Evans.

New York, December 19, 1846.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Henry J Whitehouse, D.D. Rector of St Thomas's Church, will preach in the course of sermons at this church, on Sunday evening next, December 20th.

Service to commence at half-past 7 o'clock.

December 19, 1846.

THE CHURCH OF THE CRUCIFIXION,

At the Lyceum, Broadway, near Prince street,

Rev. J. F. SCHROEDER, D.D., Rector,

Is open for Divine Service, on Sundays, at 10 1-2 A M, and 7 1-2 P M; and also for Bible and Catechetical classes, at 2 1-2 P M. A weekly lecture is delivered on Thursdays, at 7 1-2 P. M., on the subject of Church History, comprising ecclesiastical biography. The seats are free, on all occasions.

December 19, 1846.

EPISCOPAL CHURCH.

Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged *"McCulloch's Sale's Room,"* at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

December 12, 1846.

Free Church.—St. Barnabas's Church in 27th street, between the 2d and 3d Avenues, is open every Sunday for Divine service at half-past 10 A. M., and 7 o'clock, P. M. Sunday school commences at half-past 2, P. M. Regular services on Wednesday evenings, at half-past 7 o'clock. The rapid increase to the number of scholars in the Sunday school requires additional teachers, particularly in the male department. A collection will be taken up on Sunday morning next, in aid of the Bible and Common Prayer Book Society.

The Rev. Edward Bourns, late Professor of Languages in Geneva College, is expected to preach in the evening, when a collection will be taken in aid of the church.

The friends of *Free Churches* are particularly invited to attend.

New York, December 12, 1846.

☞ We hereby call the attention of correspondents, advertisers, and the Rev. clergy who desire the insertion of Notices for Sunday evening Services, &c., to the *rule* of our office—that no matter can be inserted after 12 M. on Wednesday of each week.

☞ Bishop Ives, having been requested by the Standing Committee of the Diocese of New York to perform Episcopal services during the present month of December, will be prepared to administer confirmation in any churches of the city or neighborhood during that period, whose rectors may request the same.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Service on Sunday evening, (December 13th,) as usual. Seats Free.

New York, December 12, 1846.

College Scholarships.—One scholarship in Columbia College, two in Trinity College, Hartford, and two in Geneva College, in the gift of the Society for Promoting Religion and Learning, &c, remain unfilled. They are *without stipend*, and only carry free education.

The sons of clergymen of the Church have preference, if seeking the ministry. Attachment to the Church through its sacraments a requisite.

Personal address, or (at a distance) by letter, together with certificates of scholarship and attachment to the Church, to JOHN MCVICKRA,

Chairman of Education Committee,

No 8 Columbia College, N Y.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository, 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings.

LOT JONES, 77 Second Avenue.

December 5, 1846.

St. Clement's Church.—There will be Divine Service in this church on the Sunday evenings in Advent, to commence at 7 1-2 o'clock.

Hour for Daily Morning Prayer—10 o'clock.

New York, December 12, 1846.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening. REV. ALEXANDER CRUMMELL, Rector.

December 12, 1846.

To Correspondents.

"V. V." and Bishop Otey in our next.

"P." and "A New Churchman" are received.

"Acolyties" in our next.

We are sorry not to have received Mr. Coles's rejoinder in time for this week.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 8th Dec., the Treasurer has received the following contributions:

Annual contribution of Christ ch, Trumbull, and Grace ch, Long Hill, Ct, per Rev R W Benson, 13; Zion ch, Manchester, Vt, in answer to the appeal, 10; offerings of St James's ch, Greenfield, Mass, 1; for the Jews, 16; S S, children, do, 5; Miss. Society, St John's, Portsmouth, N H, 27; Concord, N H, St Paul's, 10; Bolivar, Tenn, 15; St John's, Bellefonte parish, 5; Col T Taylor, Powhatan Hill, Va, 3; St James's ch, Knowlton, N J, 1 94; Zion ch, Belvidere, 1 10; All Saints' parish, Frederick, Md, 20; Christ ch, Macon, Ga, half, 25; Advent offerings, St Paul's, Augusta, Ga, 46 60; St John's, Savannah, Ga, 32 75; Grace ch, Providence, R I, Sunday offerings, of which 4 is for Western missions, 52 50; St Thomas's ch, Brandon, Vt, 4; Union ch, West Claremont, N H, 5; a member of St Matthew's, Jersey City, N J, 2; Advent offerings, St Mark's, Orange, N J, half, 15; St Matthew's, Wheeling, Va, half, 12 50; E W L, for Domestic Missions, 10; St Paul's, Erie, Pa, per the Rev W Flint, 20; St Mark's, Warren, R I, for Ill, 8. Total, $360 39.

THOMAS N. STANFORD, Treasurer,

New York, December 15, 1846. 139 Broadway.

Foreign Missions.—Since his report of December I, the Treasurer acknowledges the receipt of the following amounts:—

Grace Church, New York, for Africa, $40; China, 35: generally, 275—350. St. Mark's church, Warren, R. I. for education of George W. Hathaway and Julia A. Brown, Africa, 5. "Kappa," Baltimore, for Constantinople, 10. Juvenile Missionary Society, Zion chuech, Manchester, Vt., for Africa, 6; offerings, St. James' church, Greenfield, Mass., Rev. Dr. Strong, Rector, 10. St. Michael's church, Trenton, N. J., from Rev. S. Storr, 25. Christ Church, Macon, Ga., half, 25. Advent offerings, St. Paul's church, Augusta, Ga., from Rev. Dr. Ford, half, 46,60. Trinity ch, Portsmouth, Va., from Rev. J. H. Wingfield, Thanksgiving offerings, for Constantinople, 17,61. St. John's ch., Bellefonte, Penn., for Constantinople, 3. All Saints, Parish Fredrick, Md., from Rev. J. Petukin, for Africa, 10; China, 10; Greece, 10; general, 5—35. Sunday offerings, Grace ch., Providence, R. I., 5; do., for Constantinople, 1—6. Family mite box, 1,63. Advent offerings, St. Mark's ch, Orange, N. J., half, 15. St. John's ch., Essex County, for Constantinople, 5; St. Matthew's ch, Wheeling, Vt., Rev. W. Armstrong, Rector, half, 12,50; through Rev. W. W. Arnett, Dayton, Ohio, from Rev. Ethan Allen, for Constantinople, 1; Christ ch., Dayton, Ohio, for Africa, 4,50; for China, 4,50—10. Teachers and Pupils of Granville Female Seminary, Granville, Ohio, from Rev. A. Sanford, for education of a child in Africa, 20; do., for a child in China, 25—45. Trinity ch., New Rochelle, N. Y., from Rev. T. W. Coit, 26. Total, $634,34.

J. SMYTH ROGERS, Treasurer,

N. Y., Dec. 15, 1846. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From a country Clergyman, donation 1, W C Pierrepont, do 5, Christ Church, Marlboro', Rev S Hawkesly 1; Trinity Church, Portsmouth, per Rev H Wingfield, Rector 4 82, Mrs C H Smith. donation 3; James P Van Horn 5, Mrs J P Van Horn 5, Floyd Smith 2, Wm A Duncan 2, Wm Van Hook 2, C J Aldis 3, F W Edmonds 2, A B McDonald 2, A B Neilson 2, C N S Rowland 2, Mrs Wm A Spencer 5, T C Butler 2—Total 34—annual subscribers; S Hunt, Hunt's Hollow, donation 2, J Noble, donation 5. Total amount 55 83.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,

At the Depository, 20 John street.

New York, December 15, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Gulian C Verplanck $2, Floyd Smith 1, Wm A Duncan 1, Wm Van Hook 1, A B McDonald 2, A B Neilson 2, C N S Rowland 1, T C Butler 1, Mrs W A Spencer 3—14—annual subscribers; Wm C Pierrepont 5, J Noble, donation, 5—10—24.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,

At the Depository, 20 John street

New York, Dec. 15.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 1st inst., the following contributions, viz:—

From St Mark's ch, Wiliamsburgh, Rev S M Haskins, $4 71; Calvary ch, N Y, Rev S L Southard, 55. Total amount, $59 71.

C. N. S. ROWLAND, Treasurer,

December 15, 1846. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 8th inst., the following contributions, viz:

From Calvary Church, N Y, Rev S L Southard, (in addition to collection received on 27th ult.) $10, St Pauls Church, Glen Cove, Rev W A Jenks 1, Rev E F Edwards 7, St John's Church, Yonkers, Rev. H L Storrs 15 01, St Peter's Church, Hobart, Rev. S Davis 5, St Paul's Church, Sing Sing, Rev C H Halsey 18, St John's Church. Huntington, Rev C H Hall 4 50, St George's Church, Flushing, Rev G Burcker 19, Zion Church, New York, Rev R Cox 17 50. Total amount 97 01.

C. N. S. ROWLAND,

Treasurer of the Convention P E Church, N Y.

December 13, 1846. 55 Water street.

The undersigned respectfully acknowledges the receipt of the following donations towards the erection of the Church of the Nativity, the sittings of which are to be perpetually free:

Cash, $5; J. Ward, 5; D. Field, 3; Mrs. Jeffries, collection, 6,12; R. Gregory, 5; James Murray, 5; John Stringer, 1; Joseph Anderson, 2; Joseph Cox, 2; Joseph Johnson, 1; Wm. Cahoone, 2.50; Daniel Cahoone 3; George Fuiegan, 2; Mrs. Sweeney, 2; Alexander Reed, 1; Wm. Mansfield, 3; Joseph Walker, 2; Matthias Duke, 1; Mr. Whippenhurst, 10; Mrs. Palmer, 11; per Miss Anily, 1.25; Mrs. Wrigley, 1; Cash, 15; Mrs. Braid, 1; D. Cummings, 6; C. Goldhardt, 2; Mrs. Sloan, 1; Mr. Claig, 3; Mrs. Brooks, 2; Mrs. Taylor, 2; Wm. Carroll, 1; Mrs. Coleman, 1; Mrs. White, 00.25; M. J. Cummings, 00.50; Mrs. Cummings, 1; A Friend, 00.50; Mrs. Manning, 00.75; Mr. Bahen, 00.25; Mrs. McLaughlin, 2; Mrs. Fountain, 2; John Keese, 5; Mrs. Dayton, 25.

JAMES DEVOE, Treasurer,

New York, Dec. 14th, 1846. 335, Sixth St.

Further donations are required to enable us to go on with the erection of the building, and will be thankfully received by the Treasurer.

Calendar.

DECEMBER.

- 19. Ember Day.
- 20. Fourth Sunday in Advent.
- 21. St. Thomas the Apostle.
- 25. CHRISTMAS DAY.—*Proper Psalms are appointed instead of the Psalms for the day.*
- 26. St. Stephen the Martyr.

Advertisements.

AT THE APOLLO,

ON FRIDAY EVENING, 18th inst., the AMERICAN MUSICAL INSTITUTE will give a Concert of SECULAR MUSIC, on which occasion Miss Clara M. Rolph will make her debut.

Conductor, Mr. GEORGE LODER.

Mr. H. C. TIMM will preside at the Piano.

Programme on Wednesday morning.

H. MEIGGS, Principal,

Dec. 19. 446 Broadway.

MUSICAL FESTIVAL,

Continuing throughout the whole of

CHRISTMAS WEEK.

THE AMERICAN MUSICAL INSTITUTE,

in connection with

LODER'S SPLENDID ORCHESTRA,

Announce to the public that a Festival upon the plan of the European performances, will take place at the

TABERNACLE,

Commencing on Monday evening, 21st inst.

PERFORMANCES BY THE INSTITUTE:

MONDAY, 21st—

Spohr's sublime Oritorio entitled the

LAST JUDGMENT.

WEDNESDAY, 23d—

Dr. LOEWE's beautiful and highly dramatic CANTATA, entitled the

SEVEN SLEEPERS.

THURSDAY, 24th—

HAYDN'S MASTERPIECE,

THE SEASONS.

PERFORMANCES BY THE ORCHESTRA,

TUESDAY, 22d—Classical and popular Instrumental Concert, with instrumental solos by the first artists.

FRIDAY—CHRISTMAS NIGHT JUBILEE—with full Orchestra.

SATURDAY—Grand Final Concert to close the Festival.

The whole under the direction of

Mr. GEO. LODER.

Mr. H. C. TIMM will preside at the Organ and Piano.

TICKETS to the Orchestral performances 50 cents each.

SINGLE ADMISSIONS to the Oratorio ONE DOLLAR EACH.

SEASON TICKETS,

admitting a gentleman and lady to all performances given by the Institute, (including repetitions,) except such as may be given for charitable purposes,

FIVE DOLLARS PER ANNUM.

To admit one person to same,

THREE DOLLARS PER ANNUM.

N. B.—A fine array of talent has been engaged, including the SEGUIN TROUPE.

H. MEIGGS, Principal,

Dec. 19. 446 Broadway.

PORTABLE COMMUNION SETS.

COMMUNION sets, in pocket cases, for administrating the Sacrament in private, of beautiful patterns, from $6 to $25, imported and for sale by

STANFORD & SWORDS,

139 Broadway.

N. B. There can be no more appropriate present from a parishioner to a clergyman, than one of the above.

CHURCH PLATE.

ALSO Church Communion sets of large and beautiful patterns, consisting of 6 pieces each, price $37,50, imported by STANFORD & SWORDS,

139 Broadway.

ALSO for sale as above, 1500 Prayer Books of all sizes and the richest bindings, and at the most reasonable prices.

ELOCUTION.

MR. WINDSOR would inform the citizens of New York that he has taken rooms at 11 Leroy street, (six doors west of Hudson,) where he intends to give instruction in the Science of Elocution.

The system preferred by him is that which Professor Mandeville, of Hamilton College, lately introduced to the public in his "Course of Reading:" a work that has obtained the enthusiastic approbation of the most learned and scientific.

During his labors for several years past as a teacher of Elocution, Mr. Windsor experienced the inefficiency of the prevailing methods: and after thoroughly testing the system offered by Prof. Mandeville, gave it his decided and hearty approval. It is the only system by which persons can learn to read correctly. All others are merely systems of vocal exercises; and should a person become thoroughly versed in their various movements, he has not taken, as yet, one step toward the correct and graceful delivery of a single sentence in the English language.

Reference—D. Appleton & Co., 203 Broadway.

Tuition for one term, consisting of 12 weeks $15 00

Half term, or 18 lessons 8 00

Dec. 19—3t.

REMEMBER THE POOR.

The subscriber gratefully acknowledges the receipt of tha following donation for the benefit of the poor:

By Messrs. Stanford & Swords, from several highly valued friends, *The annual bale of clothing.*

He hopes not to be deemed obtrusive in stating, that his labors continue to be in the midst of the poorer class of his fellow creatures. Cases of destitution and suffering daily enlist his sympathies, and urge the most pressing claims for relief. Will not the benevolent, while raising their hearts in gratitude to God, for the Saviour's birth, extend the kind hand of charity to the sick and needy, for whom, in common with themselves, this Saviour came?

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway, the Church Depository, 20 John st; or at his residence.

Dec. 15, 1846. LOT JONES, 77 2d Avenue.

ANNUALS AND CHRISTMAS PRESENTS.

HENRY M. ONDERDONK, No. 10 John street, has just received an extensive variety of Fancy Articles, and *rich Stationary*, suitable for *Holiday Presents*—the various Annuals published, may also be had at his establishment, and there may also be found *Bibles, Prayer Books, Proper Lessons, Bible and Prayer*, bound together, in every style of binding, and every variety of size.—He will have ready in a few days, a select assortment of *Prayer Books*, in rich *velvet* bindings, to which he would invite the attention of purchasers.

CHILDREN'S BOOKS.

A choice secelection, suited to all ages and tastes.

THE CHURCH ALMANAC,

Just received, and for sale singly, per dozen or hundred.

Also, Remonstrance of the Vestry and Wardens of St. Peter's Church, *Ashtabula*, Ohio. Price 6 1-4 cents.

JUST PUBLISHED.

BISHOP McILVAINE'S "Reasons for refusing to Consecrate a Church having an Altar instead of a Communion Table," examined by a Deacon. Price 12 1-2 cents

Orders for any books published in the country, promptly answered.

HENRY M. ONDERDONK,

10 John Street.

MISSES RAINSFORDS'

Boarding and Day School for Young Ladies,

No. 60 Fourth Avenue.

THE FALL TERM of this establishment will commence on the 23rd of November.—References may be made to the Right Rev. Bishops of New York, New Jersey, and Massachusetts; the Rev. Drs. Berrian, Ferris, Matthews, Seabury, Taylor, and Wainwright; the Rev. Messrs. Balch, Carter, Forbes, Higbee, Price, and Southard; James B. Elliman and J. H. Hicks, Esqs.; Messrs. Stanford & Swords, and Bartlett & Welford, New York.

Dec. 5.—3t

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCVIII.

Feast of St. Thomas the Apostle, December 21st.—The most material circumstance recorded in Scripture of this Saint, is found in the Gospel for the day, and devotional use made of it in the Collect; as follows:

The Gospel. St. John xx. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hands into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

The Collect.

Almighty and everliving God, who for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ; to whom, with thee and the Holy Ghost, be all honor and glory, now and for evermore.—*Amen.*

The disciples appear to have manifested a remarkable slowness of heart to believe the resurrection of Christ. At our Lord's interview with them, however, in the absence of St. Thomas, noticed in the commencement of the Gospel, He had given ample evidence of that great truth. It proved satisfactory to those present; and should have been equally so to their absent colleague. Their unanimous testimony should have imparted to him the fulness of their conviction. Most unreasonably, however, he refused his assent, and demanded even stronger evidence of his own senses than they had enjoyed. He would not be satisfied with the personal presence of his Lord, nor with even seeing His wounded hands and side. "Except I shall see in His hands the print of the nails, and *put my finger into the print of the nails*, and *thrust my hand into His side*, I will not believe."

It is difficult to determine whether most to wonder at this unreasonable and obstinate incredulity, or at the forbearance and condescension with which it was met by our Lord It surely would have been no more than just to suffer this perverse apostle to perish in his unbelief; but in the abundance of His mercy, the Saviour deigned to give him the evidence which he required. When He again met His apostles, St. Thomas was with them. To him Jesus thus addressed Himself:—"Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." Conviction was immediately brought to his mind. He could no longer doubt that his Master stood before him. Nor could a doubt for a moment exist that His resurrection proved the truth of His claims to the divine nature. He gave vent to the honest conviction of his mind, and the warm feeling of his heart, in the memorable exclamation, "My Lord and my God!"

This was right, and was approved by his Master. But he should have yielded sooner. The credit now due to him was little indeed. He assented because he could not help it; having had such evidence as left no room for the operation of willingness to believe, but constrained belief, whether he would or not.

The Collect recognises the wisdom of God in suffering this incredulity of the apostle, "for the greater confirmation of the faith;" inasmuch as it led to an additional peculiarly strong evidence of the cardinal truth of the resurrection of Christ; and then offers the humble prayer for grace that we may "so perfectly and without all doubt," believe in Jesus Christ, that our faith, in "God's" sight, may never be reproved." And most assuredly there is, in the varied evidence which supports our holy religion, ample strength and clearness to render our faith perfect and without doubt, if we have a sound and unbiased judgment, a willing mind, and an humble and sincere disposition to know and embrace the truth. This makes faith a moral act, such as God is pleased to impute unto us for righteousness, and has promised to reward as a part of the required obedience to His laws. It is a faith, therefore, which, not insisting on the constraining force of the *strongest possible* evidence, manifests that love of truth, and desire to be guided by it, which yield, frankly and cordially, to evidence *sufficient* to claim an enlightened assent. St. Thomas was right in believing, because he had the evidence of sense in favor of his Lord's resurrection. Better had it been for him, however, and much more creditable, in both an intellectual and moral point of view, had he given this assent on the unquestionable testimony of his brethren. "Because thou hast seen, thou hast believed. Blessed are they that have not seen, and yet have believed."

The principle thus hallowed by the high and holy sanction of the Redeemer, is the just and reasonable one, so closely interwoven with soundness of intellect and purity of moral character, that it is wrong to withhold assent for the want of the *strongest possible* evidence; and a duty to give it, if the evidence is *sufficient*.

The opposite to this principle has been the source of a large portion of the objections of infidelity to our holy religion. It is said: If Christianity is of the exalted character and infinite importance which we attach to it, and is really a supernatural interposition of God in behalf of men, it should be attested by evidence which could leave no room to doubt; and be accompanied with a supernatural appeal in its favor to every individual to whom it is proposed.

Obviously, however, there is greater wisdom in providing such evidence in favor of Christianity as is *sufficient*, though short of the *strongest possible*, than there would be in providing the latter.

It was clearly God's design, in making man a moral agent, to subject him to moral discipline, He is endued with intellectual and moral powers, by the exercise of which he is to improve his character as a novel and intelligent being. The strongest possible evidence, that of sense, or mathematical demonstration, *constrains* conviction. The will has nothing to do with it. The character is unaffected by it. There is no moral act in a man's assenting to the truth, that a substance exists which he feels, or a sound is emitted which he hears, or an action is performed which he sees. If, however, any important circumstance is connected with the fact of a certain substance existing which he has not felt, of a certain sound having been heard which he has not heard, or of a certain action having been performed which he has not seen; and he is disposed to listen to the evidence in the case, impartially to consider it, and to be governed by it in giving or withholding his assent; then, if his assent is given, it is a moral act; for it proceeds from a disposition to investigate the truth, and a willingness to embrace it. The want of either might have precluded assent, and any good results dependent on it.

Again, I have a friend very dear to me, my confidence in whose integrity is essential to my happiness. His integrity is called in question, because he has asserted the occurrence of events which are thought highly improbable. I have myself witnessed those events. I know the charge therefore to be false; and my confidence in my friend is unimpaired. This, however, is but the result of trusting to the evidence of my senses. It has, therefore, no moral character, and has not at all arisen from my regard for my friend.

It was not a witness of the events which my friend relates. Hearing the suspicions entertained of his veracity, my affection for him, and a sense of justice to him, make me anxious to be satisfied of their falsehood, and of his innocence. I therefore inquire into the evidence he has to give, that the alleged events did transpire. I find it sufficient. My friend's character has not fallen in my estimation. I do him the justice to cherish full confidence in his innocence, notwithstanding all that is said to the contrary. In this case, my conviction has a moral character. It is the result of an inquiry voluntarily prosecuted for moral reasons.

So in matters of religion: where the evidence still leaves room for inquiry and investigation, a will to prosecute these from a sense of duty, and a cherished desire to know and embrace the truth, is a moral act; and therefore the faith that may result possesses a moral character, is a part of *goodness*.

Allowing the evidence of Christianity to be sufficient for this result, it is indicative of that wisdom which governs all God's dealings towards men, by a constant regard to their moral agency, and susceptibility of moral improvement. And hence is apparent the utter unreasonableness of the demand of infidelity, that to every one to whom, in every age, the Gospel is offered, it should come with a repetition of whatever supernatural evidences it might at first have had, that there may in no case be room for the possibility of doubt.

This divine order on the subject of religion is analogous to that which is established in every other department of truth. Our reasonable assent constantly is, and necessarily must be, determined by evidence far short of the greatest possible. We unqualifiedly admit truths on the authority of others, though they may often differ very materially from our ideas of probability, and even from our experience and observation in other cases. Almost all historical knowledge is of this character. Who thinks of questioning the truth of well attested narratives, because he has not had sensible demonstration of the events narrated, or of similar ones?

In intellectual and moral science, we admit many propositions as indubitably true on various kinds and grades of proof, and deduce from them consequences of the most important character.

In natural science, extensive use is made of facts known only by the observation, experiment, or demonstration of others.

In the every day concerns of life, our opinions are constantly formed, and our conduct directed, in the most important matters, by mere moral certainty.

On every view of the subject, reason and common sense utterly condemn the principle that assent must be withholden until the strongest possible proof is adduced. Strictly speaking, such proof is confined solely to the evidence of one's own sound and unimpaired senses, and to mathematical demonstration, wrought out by one's self; and these are inapplicable to by far the greatest number of the truths and facts on which our individual and social necessities and interests daily require assent, and consequent action.

Is, now, the Gospel possessed of proof sufficient to produce conviction in the sincere and honest heart? Its external evidence derives its force from the admissibility and value of historical proof. It presents five distinct histories recording—with frequent detail of particulars, and sustained by a large body of collateral and incidental confirmatory reference and allusion—the general facts, that between eighteen and nineteen centuries ago, a religious Teacher appeared in the world, professing to instruct men in a purer and more perfect system of religion than had ever before been known; that after a life of great purity, piety, and benevolence, unceasing efforts to persuade men to embrace the truth, frequent exhibitions of supernatural power, decided claims to the divine nature, and exposure, nevertheless, to obloquy and persecution, He was put to death, rose from the dead, and ascended into heaven; that eleven persons whom He had specially appointed, and others associated with them, immediately undertook more firmly to establish, and more extensively to propagate the religion which He had founded; that in doing this they too exercised supernatural power, and diligently and laboriously devoted themselves to the cause which they had undertaken, submitting, in its behalf, to great sacrifices and privations, and suffering grievous persecutions, and cruel and ignominious deaths; that under their ministry, this religion spread with astonishing rapidity, and in the face of bitter opposition, and without the advantage of any of those worldly means which may draw attention to any plausible novelty, superseded essentially different systems, which had all the weight of prejudice, interest, learning, and power, to sustain them.

Besides the confirmation above referred to of collateral and incidental references and allusions in the apostolical epistles, the history of the Gospels and the Acts is corroborated by secular writings of the same and immediate succeeding periods, the production of both friends and foes, as in more direct testimony to many of the facts recorded in the New Testament, so also by their conclusive evidence that the books comprising the New Testament were contemporary with the events which they relate; and therefore open to prompt and unquestionable refutation if they contained false statements And a full and unreserved challenge may be safely given to find any other reasonable account than that of Scripture, and immediately succeeding Christian history, of the undeniable facts, that Christianity did undermine the most popular and powerfully supported religion, and for a great length of time maintained its ground, and rapidly increased, against the most violent opposition and persecution.

Let the unbeliever, as in fairness bound, dispose of this evidence in favor of the Gospel, before he asks the stronger evidence of a perpetual manifestation of supernatural power in its behalf. That such supernatural evidence has been afforded, the Gospel exhibits ample proof. Let that be examined. If it establishes the fact, it puts us in the same situation, as to the proper effect of the supernatural interposition, with those who witnessed it. By the proof, we are satisfied of its truth. They could be no more. The consequences, therefore, resulting from it, must as justly flow with regard to us as to them.

But say some—and among them one of no less note than the eminent historian Hume—no evidence but that of one's own senses, can establish a miracle, or a supernatural interposition of Divine Providence; because such interposition is contrary to experience; and therefore it is more likely that the record should be false—a matter often occurring—than that the miracle should be true. But to *whose* experience does the objection hold a miracle to be contrary? To that of *every man*. This is clearly begging the question, and taking that for granted which should be proved. To the experience of mankind *generally*! And is nothing to be believed but what has the experience of mankind generally to establish it? Are we to disbelieve history in all the points of which mankind generally has not had experience?

A miracle is a temporary suspension or alteration of the ordinary course of nature. If then it must be exhibited in all ages, so as to be brought within the experience of mankind generally, it would, of course, cease to be a miracle.

The infidel argument now considered is, that as a miracle is a suspension or alteration of the course of nature, it is a less probability that it should be true, than that the narrator should be false or deceived; for we every day witness falsehood or delusion in man, but a miracle never. The argument, however, holds just as good against any extraordinary events, though not miraculous. Much that is recorded in history is unique; the like, in other times and countries, having never been experienced. As then the general experience of the world cannot be produced in testimony of these events, as none of the readers of the record have ever witnessed the like, and false narratives are seen every where to abound; therefore, greater the probability that the record should be false, than that the recorded events should have transpired. Would the infidel historian himself be willing to be judged by this, his favorite argument? Falsely so called indeed must be the philosophy which can admit of such reasoning. Its foundation indeed is in atheism. It may talk of the *course of nature*. But what is this but a course or order established by nature's God? And may He not dispense at pleasure with any course of operations which He is pleased to adopt? A miracle is nothing else than God's effecting in one way, what he usually effects in another. Neither implies possibility more than the other. Both are to be believed on sufficient evidence. Those ordinary operations of Providence which are within our personal experience or observation, we believe because we are witnesses of them. Those which we have not ourselves experienced or observed, we yet believe on the reasonable testimony of others—such, for instance, as volcanoes, earthquakes, and certain dreadful kinds of diseases and pestilences. *Extraordinary* operations of Providence, in like manner, because they are no more impossible than the other, we believe, though we may never have experienced or witnessed them, if they are made known to us by credible testimony. And this is the true statement of the case of miracles.

As, then, miracles are not incapable of proof, because not impossible, being but one operation of Divine Providence instead of another, equally easy to Him, we confidently lay before the sceptic the testimony our religion has to advance in favor of miracles having been wrought in its behalf. If that testimony is not admitted, because not seriously and impartially examined, or because the Gospel is denied the benefit of that reasonable effect of evidence which is, and in justice, indeed of necessity, must be, allowed in every other species of truth; this argues no small degree of moral defection, and indifference to truth and the right, as well as enmity to the pure and holy principles and precepts of Christianity.

The atheistical tendency of this objection to the Gospel on the ground of its evidence being not the strongest possible, appears also from the fact that the simplest and most essential principles of what is called natural religion, are obnoxious to the same objection. The being of a God, and a future state, must be found out, if at all, by reasonable inference, and not positive demonstration. To be consistent, our objectors should require such supernatural proofs of them as would bring instant and irresistible conviction to every mind. God should Himself appear to assure man of them, or cause them to be visibly inscribed on the vast canopy of heaven, that all might read and learn. Without such evidence, according to these men, the doctrines of even what is called natural religion ought not to be believed; and therefore cold, cheerless, stupid atheism must be our inevitable lot.

Great cause have we of thankfulness to God, that He so requires faith of us as to make it a moral act—a part of that obedience which He, in infinite mercy, has promised, for Christ's sake, to accept and reward. In the varied evidence which supports our holy religion, there is enough to satisfy every sincere inquirer. And there can surely be no better or more rational exercise for those whose leisure and opportunities admit of attention to intellectual pursuits, than more fully to study the evidences of Christianity, as they mingle with every department of sound and useful learning, and see how, in all points of view, they recommend it to the admiration of our understandings and the affections of our hearts; what elevated gratification they afford to an honest desire and enlightened search of truth; and how they illumine the mind with continually new views of the wisdom of God in thus surrounding His religion with defence against attacks from every quarter.

The minds of the young should be especially directed to this subject, for the strengthening of their faith, and their security against the ten thousand arts—often concealed under historical, philosophical, and moral descants, and fearfully plied in works of the imagination—to lure them from the profession of the Gospel.

And let it never be forgotten that the end of all faith is, that, the mind being satisfied, the heart, soul, and strength, should be given to the practical adoption of the Gospel as a rule of life—life not only in action, but in innermost character, where reign the thoughts, affections, dispositions, passions, tempers. Unless these be hallowed, and controlled aright, all faith and all knowledge will be but as sounding brass or a tinkling cymbal. But the least insight into the Gospel brings conviction that this blessed effect can be wrought in us only by the mighty power of the Holy Ghost. *His* influences upon us, to this end, the same Gospel encourages us to expect as the divine blessing on the faithful and diligent use of appointed means. It teaches us also that the faith in the exercise of which these means are to be employed, the means themselves, and the proper mode and rule and measure of their employment, are deposited with the Church, together with the Holy Scripture as her guide in the fulfilment of the momentous trust thus committed to her, and the promise of the Holy Ghost to enable her faithfully to fulfil that trust, as the handmaid and spouse of Christ for preserving His children in the truth, and bringing them up in that nurture and admonition of the Lord which will prepare them to pass from the probation of time to the rewards of eternity. With a full and humble recognition of God's will thus manifested, and of the strict requirements of personal piety with which it is connected, each good member of the Church may and should apply to himself the Saviour's gracious promise, "if any man will do His will, he shall know of the doctrine, whether it be of God."

The view of the subject which has now been taken, applies, not only to the general system of the Gospel, as a whole, in opposition to infidelity, but also to any and every of its essential points of doctrine and duty. It is not unusual to hear the observation, that if certain principles and requirements are as necessary as we represent them, they would be so clearly revealed that there could be no mistake respecting them.

It is unnecessary to repeat the remarks before made respecting the fact, (and the divine wisdom and goodness in that fact,) that the Gospel is attended with that kind and degree of evidence which makes faith a moral act, and is sufficient for the conviction of the honest and unprejudiced mind. So is it with the different truths of the system. They are all to be found in that Holy Writ of which the Church is a witness and keeper, and in the right understanding of which she hath authority. It is necessary, however, that there be a willing and submissive mind, a devout and praying spirit, and an entire accordance with the divine plan in the Church's appointment, commission, and spiritual investiture, and that we diligent hear, read, mark, learn, and inwardly digest the Scriptures, in order that we may truly see the things of God's law, and have reasonable and comfortable assurance that the Church transcends not, in her guidance of us, the authority which she has of God.

As, however, nothing but a constraint inconsistent with the evangelical system, can be our entire security against liability to error while yet in this frail and imperfect state, (and better that it should be so, than that man should be the mere machine which that constraint would make him,) we must not expect such overpowering evidence of any truth, as would remove our moral nature beyond the reach of the blessing pronounced on those who have not seen, and yet have believed.

There can be no doubt, that if Christians were more truly earnest in desiring and seeking the truth, and more generally adorned their profession by *self-sacrifice*, so as to lean less on their private judgments and their own wisdom, and with the humility and docility of little children (like whom Christ wills all His people to become) to submit to God's method and appointed means of direction and growth in saving knowledge, there would be a vastly greater unity of sentiment among them than there now is. That it may be so, should be every good man's desire and effort and prayer to God.

Meanwhile, each one's knowledge of his own frailties and imperfections should make him very tender and charitable towards the supposed errors of others; and all who know any thing of the Gospel, know that our merciful and gracious God will not severely judge those whose errors He knows to be more their misfortune than their fault.

Still there is such a thing as definite and essential truth, existing in entire distinction from error of every kind; and the careless, indifferent, and wilfully ignorant, cannot expect to escape the consequences of their declining from the truth.

We have God's revealed word, and His holy Church to help us in the right understanding of it. If we duly appreciate so great a blessing, and earnestly strive to profit by it, we may humbly hope to be led into the truth, nor will that truth be found the less blessed because containing many things which we must believe, although we cannot see.

B. T. O.

In the ocean we behold an emblem of the world; under a smooth deceitful surface it conceals dangerous rocks and devouring monsters; its waves are ever restless, and oftentimes it is all over storm and tempest, threatening to overwhelm the helpless despairing mariner in a moment. Such is the voyage we have all to make, ere we can reach the desired haven, and attain that happy clime, where, as we are told, there is "no more SEA." Revelation xxi. 1.—*Bishop Horne.*

Advertisements.

Church Publishing and Bookselling Establishment

No. 10 John Street.

HENRY M. ONDERDONK has recently published the following valuable works—

Bishop Horne's Complete Works, 2 vols—with Life, by Jones of Nayland.
Bp. Horne's Discourses, 1 vol. 8vo.
" " Commentary on Psalms.
The Christian Shepherd Guiding the Lamb of his Flock.
Self-Examination—A Form of Self-Examination, Confession, and Prayer, 2d Edition.
Devotions for the Young—muslin, gilt, and paper.
The Doctrine of the Cross.
Bishop White's Opinions on Various Theological Points
Household Liturgy, by Professor Henry.
The Christian Church, by W. D. Wilson.
The Young Churchman Catechised, by W. H. Odenheimer.
The Pointed Psalter.
Gregorian Chants.
Canticles of the Church.
Canons of the Church.
Works of the Rev. W. Gresley, viz: Bernard Leslie, Forest of Arden, Charles Lever, Siege of Litchfield

In Press,

A cheap edition of Beveridge on Public Prayer.
The Vestry Room, Desk, and Pew Calendar for 1847.

Printing Office, No. 11 Spruce street.

H. M. O. has also at *No. 11 Spruce street* an extensive Printing Establishment, supplied with fonts of new and elegant type, enabling him to do all styles of Book and Job Work, in the best style, and at the most reasonable prices. The *Churchman* is printed at this office—The Journal of the Convention, Reports of the Seminary, the Bible and Prayer Book and Tract Societies' Reports, &c., are also printed here.

Secretaries of Conventions in other Dioceses, and Secretaries of the various Church Societies, by forwarding their manuscripts, can, at all times, have them printed neatly, accurately, and cheaply.

December 12.

BIBLES AND PRAYER BOOKS.

STANFORD & SWORDS, 139 Broadway, have now ready *The Standard Edition* of the *Prayer Book* in 8vo. and all the lesser sizes, in every variety of binding, from the richest velvet to the plainest sheep, all of which will be sold wholesale and retail at the lowest prices. Also, they have just received from London, Bibles of the best editions, from folio down to the smallest sizes, many of which are bound in the best style.

December 12.

By the Caledonia—New Books.

PHILLIPS'S Commentary on the Psalms, 2 volumes
Jebb on the Psalms.
Etheridge's Syrian Churches.
Ingraham's True Church.
Bennett's Lectures on Acts.
Anthologia Davidica.
Bickersteth on the Creed.
Hussey's New Arrangement of the Scriptures, 3 vols. royal 8vo.

(*List to be continued*)

STANFORD & SWORDS,
Dec. 12. 139 Broadway.

SWORDS'S ALMANAC.

JUST published and for sale by Stanford & Swords, Swords's Pocket Almanac for 1847, containing lists of the clergy, furnished at the latest dates by the ecclesiastical authority of each Diocese, and other statistics of the Protestant Episcopal Church in the United States. Price, 25 cents. Dec. 12.

CHURCH ALMANAC, just published by the Protestant Episcopal Tract Society, containing, in addition to the usual information, an interesting statement of Facts and Events in Ecclesiastical history, for Sale at the Church Depository, 20 John Street. Price 6 1-4 cents single, $4 a hundred, $30 a thousand.

Dec. 5,

Just Published, for December.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

ST. ANN'S HALL.

Nos. 1 and 3 St. Clement's Place, corner of Eighth-st.

FOR the information of his friends, and to correct a misapprehension on the part of some of them, the Rector of this Hall is led to state, that his duties as pastor of the Church of the Crucifixion do not require him to omit *any part of his accustomed labors*, in daily instructing classes in the Hall, from 9 A. M., until 2 1-2 P. M. The institution is in a very prosperous state; and young ladies will be admitted at any time during the year, and be charged only from the date of their entering.

⁂ Ladies who have completed the usual course of studies in other institutions, may enter PRIVATE CLASSES in History, Philosophy, and Literature.

November 28—tf

CHURCH CUSHIONS, PULPIT FURNITURE, &c.

THE subscribers would respectfullly inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
aug. 3—y 449 Broadway.

TO CHURCHES.

THE undersigned having had many years' experience in the Upholstery business, are prepared to execute all orders for the furnishing of Churches with cushions, desk and pulpit trimming, curtains, aisle and chancel carpets, &c., at short notice, and on reasonable terms. Having a large and superior stock of goods always on hand, there will be no delay in fulfilling orders.

G. P. & J. GRATACAP, 31 Maiden Lane.

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TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.

September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,

J. G. BARTON, Rector.
College Point, N. Y,

CHURCH SCHOOL, for English and Introductory Classical Education, (10. West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.

W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

TRINITY SCHOOL, No. 76 VARICK ST.

Rev. William Morris, Rector.

THIS Institution consists of a Classical and an English Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of pupils for commercial pursuits.

In both departments religious instruction shall be given both of a general nature, and especially in the doctrine and discipline of the Protestant Episcopal Church.

TERMS.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
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The Rector proposes increasing the number of pupils residing in his family to twelve. There will be vacancies for three the first of May.

Board, tuition, &c. $50 per term of twelve weeks.

Modern languages and Music extra.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

The first Term commences September 1st, and ends November 23d. The Second Term commences November 24th, and ends February 15th. The Third Term commences February 16th, and ends May 9th. The Fourth Term commences May 10th, and ends July 31st.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President, Revs. Thomas Lyell, D. D., William Berrian, D. D., John McVickar, D. D., Samuel Seabury, D. D., L. Jones, J. H. Price, J. M. Wainwright, D. D., T. H. Taylor, D. D., B. I. Haight, D D, Edward Y. Higbee, D. D., William H Harison, D. A. Cushman, Abel T. Anderson, John Stearns, M. D., W. H. Hobart, M. D., C. N. S. Rowland, Anthony J. Bleecker, and John W. Mitchell.

April 18—tf.

TRINITY CHURCH CEMETERY, NEAR MANHATTANVILLE, being now fenced, in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves and church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues, a choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M. to 3 P. M., and after that hour at 17 Clarkson street. The use of the Chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge, except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons using or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier, the ensuing season, twice a day—fare 12½ cents. Information as to the price of Burial Plots, &c., can be had at the Vestry office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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sept 7—y Centre street, head of Canal.

ORGAN MANUFACTORY, 83 Anthony street, N Y.—[Established 10 years.]—The subscriber is prepared to receive orders for Church and Parlor Organs of all dimensions.

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An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.

Oct. 17 GEORGE JARDINE.

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THIS SCHOOL, situated at Canterbury, town of Cornwall, Orange county, equidistant between West Point and Newburgh, in a part of the country unsurpassed for beautiful scenery, and healthiness of climate, has been for several years in successful operation. Number of pupils limited to twenty-five. Girls of every age received—small boys not objected to.

A thorough practical education guaranteed. Music and Drawing the only extra charges. Payments quarterly in advance. Daily access by steamboats in summer, and in winter by Erie Rail-road—stages from which pass immediately by the door.

References—Rev. S. Seabury, D.D.; Chas. McAuley, 116 Hudson street; E. Embree, 134 Bowery; Henry Rowntree, corner of Chatham and Chamber streets.

November 14—6m

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Apply for information to STANFORD & SWORDS,
October 24, 1846—tf.

The Order of Daily Service,

WITH THE MUSICAL NOTATION, as used in ENGLISH COLLEGIATE AND CATHEDRAL CHURCHES, together with a collection of COMMUNION SERVICES and CHANTS for the *Psalms for the day, and Canticles*. For sale at D. Appleton & Co., No. 200 Broadway, and at Messrs. Young & Hall, Troy, N. Y. One handsomely printed volume, 8vo. Price, $1; gilt edge, $1 25.

November 14—6t$

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Benson, Esq.

WILLIAM ASHKETTLE.
September 5—yly

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STANFORD & SWORDS will publish next week—

1. History of the Reformation in England, by Rev. J. A. Spencer, A. M, author of "Christian Instructed in the ways of the Gospel and the Church," &c. 16mo. cloth

2. Churchman's Reasons for his Faith and Practice, by Rev. N. S. Richardson, author of "Reasons why I am a Churchman." 12mo. cloth.

3. Swords's Episcopal Pocket Almanac, containing a List of the Clergy in each Diocese; with an alphabetical list of the same; together with other statistics for 1847.

4. Christ's Warning to the Churches; with an appendix on the Apostolical Succession, by Rev. Joseph Lathrop, D.D., with an Introductory Notice by the Rev. J. M. Wainwright, D.D. 18mo. cloth.

5. Family Prayers, and Prayer on the Ten Commandments and C., to which is added, a Family Commentary upon the Sermon on the Mount, by the late Henry Thornton, Esq., M. P. Edited by the Right Rev. Manton Eastburn, D.D., Bishop of Massachusetts. New edition, enlarged 12mo. cloth

6. Hymns on the Church Catechism.

7. Sunday School Teacher's Companion.

New Works just received by the Acadia from London.

Letters from the Archives of Zurich, published by the Parker Society,	$3 75
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Nowell's Catechism in Latin,	1 75
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L'Estrange on Divine Offices, Lib. Anglo-Cath.	3 50
Keeble's Psalter, new edition,	1 00
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The Bible Illustrated from the Monuments of Egypt,	1 75
History of the Court Revolutions in England, Charles 2d and James 2d, by A. Carrell,	2 00
Wilberforce's American Church, 2d edition,	2 50

November 28.

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

BOARDING SCHOOL, SHREWSBURY, N. J.

Rev. H. Finch, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

Agents for the Churchman.

New Hampshire.
Portsmouth—Rev Chas. Burroughs, D D, and George M Marsh
Vermont.
Burlington—N A Tucker, Esq
Middlebury—Harmon A Sheldon
St Albans—G G Smith
Massachusetts.
Boston—Charles Stimpson
Lowell—B C Sargeant,
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Pawtucket—David Le Favour
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